

Mr. Tillinghasts EIGHT LAST SERMONS.

I *The Fifth Kingdome, or Kingdome of Christ, founded on the New Covenant*; one Sermon on *Jer. 33. 20, 21.*

II *Signs of the Times*; two Sermons on *Matth. 16. 3.* To which is added six Signs, as they were in his Notes.

III *Christ the only Foundation*; one Sermon on *1 Cor. 3. 11.* With the prosecution of the point, as it was in his Notes.

IV *The Promise of the Father*; two Sermons on *Act. 1. 4.*

V *The evil of the Times*; one Sermon on *Mal. 3. 16, 17.*

VI *Look to your Aims and Ends*; one Sermon on *Matth. 11. 7.*

To which is added;

The Idols abolished; being his Notes on *Is. 2. 18*

Matth. 3. 2. Repent yee, for the Kingdome of Heaven is at hand.

L O N D O N,

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A
P R E F A C E
TO THE
R E A D E R.



He Lord; upon my frequent remembrance of the depth of the Riches both of his Wisdome, and of his Knowledge, hath given me Rom. 12. 33.

many and manifold occasions to break forth in the words of the Apostles sudden exclamation, How unsearchable are his Judgements! and his waies past finding out!

Yea, such hath been the tenor of his dispensations (and of the Appearance of some of them) of late years from out of those unsearchable depths, as may well induce us in the midst of such musings, to cry out in the words of the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, Just Rev. 16 3;
A 2 and

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and true are thy wayes, thou King of Saints: Who will not fear thee, Oh Lord, and glorifie thy Name?

But, Oh ye faithful followers of the Lamb! who shall be able to fathom, and to measure the depth and height, the breadth and length of those judgements which are yet to come upon the people, and the Princes of the earth? Wo, Wo, to the worshippers and admirers of the Dragon, of the Beast, and the false Prophet, how terrible will Fehovah be unto the little Horn (the last power which lifts it self up, against the Saints of the most High) after the expiration of the two and forty months?

How will this little Horn, which goars our sides, and pusheth us into corners, roar, when the Judgement shall sit, and they (that is the Saints) shall take away his Dominion, to consume, and to destroy it unto the end?

And with what consternation of mind will the proud Nimrods of the world, fly before the Lamb, and his followers, when the mighty Hunters themselves shall be hunted from Mountain to Hill by the little handful of those who are redeemed from the earth? And whither will ye run for shelter, Oh ye Tyrants! Who shall be
your

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your Lord Protector in the Day when Fehorahs fury shall be poured out like fire? And if the Rocks are thrown down by him, what will become of Reeds? If the Sons of ancient Kings be hurried out of the world, to their own place, for their oppressions and persecutions; for their contempt of God, his Word and his Works? what will be the portion of the New Monarchical Tyrants, who are but of yesterday, and have not had time to take root in the earth, neither shall ever be able to confirm or establish their Domination? N: humi. 6

But to contract, and call off my mind from expatiating upon this point; It cannot but be confessed, That the sudden loss of so blessed an Instrument in the hand of Christ, in such a juncture of time, may well be matter of astonishment, or of great grief to those poor souls, who beginning to halt betwixt two opinions, found present help and strength administred to their feeble knees by his Ministry, and having also their eyes anointed with Gospel Eye-salve for the discovery of the present, and other Truths: It was no marvel, that they became so sensible of the usefulness of such an Interpreter in that populous City, as the deceased Author of the ensuing Sermons.

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And indeed, We Prisoners, your Brethren and Companions in Tribulation, and in the Kingdome and patience of Jesus Christ, could not refrain rejoycing with you, for the hopes you had, that he should have been as an Arrow, or a polished shaft in the hand of a mighty man (even the man Christ Jesus) in such a day as this; But, as the heavens are
Isa. 55.9. higher than the earth, so are the Lords ways higher than our wayes, and his thoughts than our thoughts; We are taught to say,
1 Sam. 3. 18 It is the Lord, let him do with us also, as seemeth good to him, for indeed, we are not our own, we are bought with a
1 Cor 6. 20 price; whether we live or dye, we are the Lords, and therefore we are obliged to
Rom. 14. 8 glorifie him in our bodies, and in our souls.

But to proceed to a brief Narrative of some particular passages and circumstances which may be of use for the Christian Readers, who are far remote from the City to know: It is to be remembred, That this Servant of the Lord, had waited for some space of time (viz. about a year of daies) to understand the mind of God, in reference to the work, which was upon his heart to do for the Lord Jesus, at length perceiuing his way to be plain before him,
be

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he came up to the City of London, where it pleased the Lord to put a period to his dayes, within a very short space after he was arrived: But how diligently he improved his time and his talent, I need not declare, for its well known to thousands, that he laboured, as if it had been for his life, to promote that glorious Cause (which was once the joy of the Saints, generally throughout the Nation, although now it be almost forgotten by the most) and the concernments of Christ and his people, in the midst of a generation of Revolters and Backsliders, from the work of God in their day.

Three principal businesses he had upon his spirit to dispatch:

The first, was to speak his mind freely to the Great Man (as they call him) which accordingly, after solemn seeking the face of the Lord with some Brethren, he did, and did bear his Testimony to his face in the first place, in the presence of divers witnesses, in such a way of plainness, and pity towards him, who was guilty of such open Abominations, that undoubtedly it will be of use hereafter to the stopping of the mouths of all Court-flatterers (who are one of the worst sort of creeping Vermin in the world) purposing moreover to

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proceed to an higher and more publick Testimony, as God should give him a spirit and opportunity thereunto.

Act. 18.
27, 28.

In the next place, like another young Apollos, being come to the City, he helped them much, who had beleev'd (the present Truth) through Grace; for he mightily convinced many, and that publickly, that the Kingdome of Christ, is not only a Spiritual Kingdome, but an outward visible Kingdome (as his words are) that this is a branch of the New Covenant; That this Kingdome shall very shortly begin to break in peeces, and consume all these Kingdomes; Insomuch that the spirits of many precious ones were revived, their minds inlightened; Insomuch, that methoughts I heard one Disciple, that had been ready to faint and quail, saying to another Disciple, in Jonathans language, See I pray you, how mine eyes have been inlightned, because I tasted a little of this Hony; This word of the Lord (concerning the glorifying of his Son in the sight of all Nations) is sweeter than the honny or the honny comb.

Oh dear hearts, you who heard a proof of Christ speaking in him; Tell me, Did not your hearts wax warme; nay, did

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did they not burn within you, while he spake of those things to you, and while he opened to you (in the demonstration of the Spirit, and of power) those Scriptures, which do so nearly concern the King of Saints, and his Cause at this day?

His next design was, to travel from Prison to Prison, where any of the Servants of Christ were shut up, and accordingly made an entrance upon that work, in coming to this Castle to visit us, as not being ashamed of the testimony of the Lord, nor of us his Prisoners, ^{1 Tim. ii. 8,} but appeared very willing to be partaker of the afflictions of the Gospel (of the Kingdome) according to that measure of the power of God, which should be given him, even to suffer bonds in the maintenance of that Cause, and glorious Truth, which formerly had been owned, but is now rejected by the General, and his Men of War; Insomuch, that he would in private discourse with some friends declare, That a Prison was like to be his portion ere long. And no question, if he had lived to have enlarged upon the signs of the times, and the Spirit of God had come upon him with power, the Supreme single Person at his Headquarters

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quarters at White-hall, with the advice of his Cabinet Council, would after grave and mature deliberation have found it very necessary, absolutely necessary to have suspended and silenced such a Preacher, as neither knew how to hold his peace, nor yet to pipe to the tune of the New Instrument, for we must know that this New Monarchy is founded upon NECESSITY; Necessity is the Father and Mother; Necessity and Policy are the Nurse and the Guardian of this young Government, Alas, poor creature! it was born in a Consumption, and besides that, hath had many Convulsion fits, since it came into the world, insomuch that its Friends and Physicians have had much ado to keep life in it at several critical hours, since its Nativity: And beside we shall find that Maxime true, Nullum violentium est perpetuum, violent Motions, will quickly work Commotions, Confusions, and Destructions; Let none take offence at this Language, for I cannot forbear vilifying the Kingdomes of the fourth Beast, when my thoughts are upon the magnifying of the Kingdome, Power, and Glory of Jesus Christ our Lord. And if the Virgin Daughter of Sion (without any disparagement to her holy

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holy modesty) might, of old, be allowed by God himself, to despise the great King of Assyria, and to laugh him to scorn, I know no reason to the contrary, but one of the Lambs followers, may without breach of rule, in an holy triumph of Faith, express contempt of the Kings of the Earth, who are all of them the lovers of the Mother of Harlots, and Abominations of the Earth.

But to return from this digression of Necessity; Both Friends and Foes may easily conjecture, how warm an encouragement it would have been to all of us to be refreshed with his company, in the several Prisons, where wee, and our Brethren, are shut up, if it had pleased the Lord to say Amen, and so have given the word for the undertaking of his intended, spiritual, Summer-progress, for wee found him to bee indued with such a Spirit, and to have so much acquaintance with the Lord and his Word, concerning the present oppressed Truth and Work, that undoubtedly the Glorious Cause wherein we are engaged; would have been so much the more inquired after, and searched into, by many of the Saints. But the Counsel of the Lord must stand.

By

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By conference also with him here in my Prison-chamber, I understood how long since, and upon what occasion, the Lord had taken him by the hand, and brought him into his spacious Galleries to walk and take a prospect of that part of Christs Kingdom, and glory, which is now ready to bee revealed in these last times.

So that I now plainly discern this, in regard his day was to be so short, he was thereupon spirited from the Lord to do much work in a little time; for those Generation-works of his (his Books so called) together with his knowledge of the times, are no question a special product of Providence in this season, and may serve for the rousing up and quickening of such as are upon their watch, to look about them, that they may not be surprized.

And for the rendering unexcusable, that Generation of drowsie Professors and Apostate pretenders, which this Nation swarms with at this day.

Neither let it seem strange to thee (who-soever thou art that readest this) that the learned Rabbies, and the Orthodox Doctors of these times are so exceeding dumb as to this point, for first, consider,

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It is not the high-way to Ecclesiastical promotions; it is impossible they should get or keep any great Church-livings; if such Doctrine should be preached by them, or imbraced by the people, as these First-Kingdom-men desire and indeavor to leaven the land withall. And then secondly, It is according to the tenor of Gods working in the Generations before us; such mysteries use to be hidden (in their first discoveries at least) from the wise and prudent, and were revealed unto Babes, that so no flesh might glory in his presence.

Wherefore let no man find fault, that the Lord takes such unlikely Instruments to break the Ice, to prepare the way, nor yet take offence at that diversity of Opinions and Apprehensions which is and will be found for a little while, among the Assertors of this Doctrine of Christs Kingdom in the approaching, glorious ministration of it.

*It is true, such a thing is intimated and handled by this Author in his second Sermon concerning the signs of the times, at the 52 page, &c. But this will occasion the true children of the true light to search the Scriptures daily, whether those things there discussed be so or no, I confess I
have*

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have some hope to be successful in reconciling the matter betwixt these good men, by communicating ere long to publick view, (if not prevented) what I apprehend to be the mind of God in that particular. In the mean time I desire the Lords little remnant (whom he hath reserved to himself in this general Apostacie) waiting for the breaking forth of the next dispensation, from under this dark cloud, to entertain these Sermons, of this Disciple lately deceased (taken in short-hand from his lips, & (because death prevented) not perused nor perfected by himself) with that respect, which is due to the memory of such a servant of Christ, whose praise (as we hear) is in all the Churches throughout Norfolk and Suffolk, besides other places where he hath travelled, teaching and preaching the Gospel of the Kingdom of Jesus Christ.

Object. But many men, who favour not my righteous cause, will be apt to say, This is strange, could there not be found another friend of the Authors more acceptable among the people, and who should have recommended these his last words and works unto them, with more advantage to the cause, &c. We know that this man is a sinner, He is an evil doer, or else why is he in Prison? undoubted-

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undoubtedly he was not put there, neither is he kept there, for his good deeds; It is much he should be made use of in such a work as this, for *laudari a laudato viro, illa, illa demum laus est, &c.*

Ans. 1. I have, in some measure learned of Job, not to stand upon my terms with the Lord, in point of innocency, I know it is so as you say, for how should a man be just before God? if he will contend with him, he cannot answer him one of a thousand. Though I were righteous, yet would I not answer him, but would make my supplication to my Judge. And if I say I have no sin I deceive my self, and the truth is not in me. Job 9. 3.
Ver. 15.
1 Jch. 1. 8.

Ans. 2. But as to men, I may plead my integrity with a good conscience, and say with boldness, if things were examined from the bottom, from the beginning, I make no question in the least, but I should be justified by the children of Wisdom (I mean, not the wisdom of this world, nor of the Princes of this world, who are coming to nought, but the wisdom of God in a mystery) for they would not judge according to outward appearance, but would judge righteous Judgement. Their Judgement (like the Lords, Rom. 2. 2.)
would,

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would, I am sure, be according to truth,
and not according to interest, as the man-
ner of Machiavel and Achitophel was.

And (which is also the Lords mercy, I
am perswaded to all his imprisoned ser-
vants now suffering for the good old cause)
with me it is a very small thing, that I
should be either commended or condemned
by the men of this old evil world, which
lieth in wickedness, for when we all come
to give an account, to him who is rea-
dy to judge the quick and the dead, as
the Apostle speaks? such a sentence will
be pronounced, and such an exact distribu-
tion of Justice will be made, that we are
sure, our subtle, proud persecuters will be
stript naked and bare of all their Swords,
and Guns, their Gaolers, and their Catch-
poles, and besides all this, their Clergy,
which stands them instead here, will not
be allowed them in that Court.

Ans. 3. It doth not necessarily follow,
that because I am a prisoner, therefore
I must bee an evil doer, or a trans-
gressor, for we know Joseph was a priso-
ner, and Jeremy, and the Apostles were
imprisoned, yet who will reckon them with
transgressors, that pretend to be Christs
Disciples? yea, Christ himself was num-
bered among the greatest Malefactors of
that

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that time, wherefore, let no man be rash to speak evil of persons and things which they have no acquaintance with.

But to give the Reader a brief account, for the present, reserving a larger Narrative to a fitter opportunity; I have been twice imprisoned by the Man, whom the people call His Highness, and their Lord Protector.

The first time, there was an Arbitrary Power exercised by him, in causing me to be apprehended, for giving two general Observations, and nine particular Characters of the Little Horn (mentioned in Daniel the seventh) that day wherein he was proclaimed, as they say, this should have been preached the week before, but by providence I was prevented. So that here could be no colour for imprisonment, considering I applied it to no person; for, as I told the people, (and I spake the truth) God had not revealed it to me as yet (but the day would declare it) to whom properly to apply it.

And accordingly, when I was examined by him, as a Prisoner, in the Council Chamber, concerning the application of those Characters, I told him what I had spoken in the presence and hearing of hundreds concerning this matter, but without then

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then declared to him in the presence of his Creatures, That if the Lord had revealed unto me, who it was that the Holy Ghost meant by that Little Horn, I would have told the people, though I had died for it, when I had done: And then I added these other words; — But to deal plainly with you, my Lord, and to tell you my very heart, the reason why I did not apply thole Characters unto you (at that time) was, because, I thought (or judged) that you would not persecute the Saints. For indeed till then, I never knew or heard that he had so done. But since that, what he hath done, and now doth, in this kind, let the spiritual man, who best discerns the difference of things, give his judgement. Hitherto, I know assuredly, that I was not in any fault, worthy of the least reproof from man, much lesse of bonds.

Besides this, there was another material passage, which I declare with all faithfulness: I perceived by his large Speech, that which he fixed upon, as matter of Charge, was, that I was an Enemy to Government, and all my quarrel was against Government. These were his very words, to which I chose to make my defence

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defence at large, declaring first, my manner of education, as Paul did (for I made his Apology my Pattern) and the manner of the Lords putting me into the Ministry (1 Tim. i. 12.) And then in the next place, I shewed him, how I had indeed preached against Episcopal Government; and then against the Kings Government, and that his Monarchy should be destroyed; Then I declared also that I had indeed preached against the Presbyterian Government (as set up by the Parliament) and against the Assembly, or new fashioned Synod; of Lords, Commons; and Clergy-men; And lastly, against the Parliament (but not against that kind of Government which they declared for (for that I owned, so far as it was a Government for the Commonwealth, and the publick good.)

But withall, as I declared these things freely concerning my self; so I shewed him likewise from point to point, how He Himself had pulled down all these Governments one after another. First, The Prelatical Government; next the Kingly, then the Presbyteriall; after that, the long Parliament; so finishing this part of my Defence; I looked him steadfastly in the face; without fear, and said in these very

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words;

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words, So that, my Lord, I conclude, if I am against Government, *YOU* are against Government; and if I have a Quarrel against Government, *YOU* have a Quarrel against Government also.

The truth is, I have much *mused* upon this Charge of his, for of all the men in the world, I admired (and do still wonder) with what face *HEE* could find fault with me, and with what conscience *HE* could accuse me, and impute this as a crime worthy of close imprisonment; when he knew in his own soul, that he had pulled down whatsoever I had preached down, from first to last (except his own new Instrument which was not then published to the world) nevertheless to close prison I must go.

And yet do not know any colour of Reason, or of Law for that usage, unto this moment, neither is it possible I ever should, for that imprisonment was contradictory to all principles of Reason, Justice, and Conscience. All that can be said, is this, he presumed to give the Congregation to whom he was preaching several Characters of the Little Horn, upon that very day, when the people cried (or should have cried,

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cryed, if they did not) God save His Highness, taking the Lords name in vain, after the old mode in King Charles his dayes.

There hath been also (I understand from very many friends, who come to visit me in Prison) a great noyse at Court (from whence it is spread up and down the City and Country) that I sunk under him, when I was brought before him, and had not a word to say for my self, and Mr. T. was perswaded I was convinced, and would forbear to preach as formerly, &c. and this his said Secretary will witness; this businesse is frequently repeated in my absence, being twenty miles off in prison. I commend the Master and the Man, they would make the Saints, my friends, beleieve strange things against me, when I am far enough out of the hearing; But the Lord knows I never was conscious to my self of any thing in that kind; neither did I give occasion for any man so to judge and report, for the truth is this, I was not affraid either of his looks or his threats in the least, from first to last; neither was I at all convinced (by any thing that he said) that I had done any evil in the sight of the Lord, or of man, in whatsoever I preached concerning the Little

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Horn (which (as I judge) was the cause of mine Imprisonment on his part,) nevertheless, This I must needs say, and it is truth; When I heard the General speak at such a rate concerning **IMPULSES** (upon occasion of somewhat I had a little before toucht upon) magnifying the fruits of such Impulses, as came upon his own spirit, as all excellent and glorious, I began to wonder, and thought it somewhat strange to hear such language, savouring of self-exaltation; but when I heard him vilifie those Impulses which other Saints had experience of, judging their Impulses to be from the Devil, condemning that spirit by which they spake, saying, Wee had forsaken the Head (Christ) and were under the Ministration of evil Angels, &c. My Countenance (I verily beleeve) was very much changed, because of that great trouble which fell upon my spirit in hearing such words, bordering (as I then conceived) upon Blasphemy: Hereupon, casting my eyes up towards the wall over against me, and shaking my head, with much grief of heart to hear him, I considered in my self, whether I should reply to him concerning those grievous expressions of his, or not, and even as I was resolving in the negative, these words
came

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came into my mind (or were put into my mind) with power, Answer him not a word, Answer him not a word. Whereupon when he had done speaking, I kept silence, and did not return a word, that I can remember; from this passage I am apt to think, they supposed I was convinced by what had been spoken by him, and had nothing more to say for my self, and thereupon have spread this untrue report, but They were, and are deceived in that matter.

But at the end of three dayes and an half, I was set free, not making any promise, or yielding to any terms which were propounded to me: I supposed they were not able to justifie what they had done; (for This Imprisonment was contrary to the Law of God, and of the Land, yea and contrary to his own Oath, which he had solemnly taken, but five dayes before in the presence of many witnesses) and so I have done for the present with my first Imprisonment.

As for the cause of this second Imprisonment: It is as far from my knowledge as the former, unless it be for bearing my testimony publicly against the open and notorious Abominations of the times; wherein the General and his

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Army are so involved, together with the Parochial Church-men, and the Duke-warm Professors, that certainly there will overtake them a most sore visitation from the Lord, which will destroy their Refuge of lyes, and tear their Instruments all to peeces; If this be to be vile, I will be more vile; If I must suffer Persecution, Imprisonment, and reproach for this, the will of the Lord be done; I am made more than a Conqueror through him who hath loved mee. Shall not I be as bold to plead for the Lamb against the Beast, as they are to plead the cause of Antichrist, against the Lord Jesus? God forbid!

I was indeed, after I was apprehended this second time, brought before a Committee of the Council, as they called it, where they caused to be read in my hearing some passages of a Sermon at All-hallows two dayes before, and would have me to answer, whether I had spoken those things, which some of their Purse-vants or sneaking Spies had brought unto them. It put me in mind of the persecuting Prelates, who laid snares, to entrap the Servants of God in their faithful preachings to the people. I told them, I would neither affirm nor deny any thing, but when

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when they brought the Accusers, and the witnesses face to face, I would give them an Answer, and so we parted. After four or five dayes, they sent me to Winsor Castle, and here I have been nineteen Months and more, and know not when I shall come to a Trial, they are a long time, methinks, in preparing the charge against me, surely they are to seek it, for I was in prison before their Law was published; And where there is no Law, there is no transgression.

Now I would willingly know of such as reprove me as an evil doer (and therefore I suffer justly) what is my transgression, and what is my sin? for if I am an Offender (as Paul saith) or have committed any thing worthy of death, I refuse not to dye, or otherwise to be punished according to my demerits, in case I have transgressed any Law of Righteousness whatsoever.

Wherefore I humbly conceive that mine imprisonment, doth not render me incapable of writing to the Lords people, and therefore, these things not being intended for any but the followers of the Lamb, I shall desire them not to condemn me, before they find me manifestly convicted.

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victed of those notorious evils, which are reported against me.

And seeing the Lord hath given me an opportunity to testifie the truth, for the Cause sake, wherein I suffer, and which the Author of these Sermons did own to his death; I hope no inconvenience can arise from this brief Apology thus briefly represented to the little Remnant of the Womans Seed, who (in these dayes of Hypocrisie and Apostacy) keep the Commandements of God, and have the testimony of Jesus Christ.

One word to my Fellow-prisoners, in this glorious Cause, from the Word of the Lord; and it is a part of those glad tydings, which they, through Grace, may bee abundantly refreshed in the remembrance of, as I have been in this long time of Oppression, **THERE REMAINETH A REST FOR THE PEOPLE OF GOD.** A Sabbatisme, so the Word is, an holy, solemn Rest; and it hath reference, to the World to come, even the state of the Saints in the Thousand years: This hath been in all Ages good news to so many, as being pilgrims and strangers for the Lords sake in this present evil world, have been alwayes hated, reproached, oppressed, persecuted,

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tormented, slaughtered, by the four great cruel wild Beasts; Dan. 7. Oh what a voluminous Martyrology would that be, which can comprehend all the cruelties, bloody Massacres, and despiteful dealings with the Saints of the most High, which have been perpetrated upon this earth, since Cain slew his brother Abel, which can exemplifie in punctual narrations of truth, all the Methods, Stratagems, Pretences and Policies, which Persecutors, have, and will make use of, for the suppressing of that spirit, which with boldness, doth justly contradict them, in their wickedness and Abominations. Its not a work for a finite creature to undertake, none are sufficient Historiographers of these things, but the Three, who bear Record in Heaven, where there is a Book of Remembrance written for those which feared Jehovah, and thought upon his Name in their Generations.

Blessed be the Name of the Lord our God, and our Father, how sweet is his presence in a prison, to his suffering servants? Moses esteemed the reproaches of Christ greater Riches than the treasures of Egypt. And wee from the overflowings of Divine Love, have such glorious Incombs, that we would not exchange, the least of them, for all the gold and silver, which is coming from the West-Indies to the New Courts. As the noble Marquess Galeacius Caracciolus, when Golden Temptations were presented, Let their money perish with them, saith he, who account all the gold in the world worth one dayes communion with Jesus Christ in the holy Spirit.

Dear Brethren in Bonds, for the Lords sake, How is it with you? Have you cheerful lively spirits? Do you live in the sense of the love of God, shed abroad in your hearts, by the holy Spirit which is given to you? Doth your faith grow exceedingly? Doth your love and
zeal

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and abound more and more for the Lord Jesus and his Interest? What ripeness, and readiness of Spirit, soul and body do you find, to arise, to come forth, and to march in the honorable Expeditions of the Lamb against the Beast? Are you prepared to follow the Lord fully? Oh let us (for I desire to be of that number) let us never give the Lord rest, till he burn with fire, that Macher of Harlots, and Abominations of the Earth, together with all her Daughters, and until Jerusalem (the New Jerusalem) be established the praise of all the Earth.

We cannot but wait and hope, till the Spirit cloath us (as it did Amasia, 2 Chron. 22. 18. that we may speak, saying in a mystery, Thine are we, David, and on thy side thou Root of Jessai, peace, peace be unto thee, and peace be unto thine Helpers, for thy God helpeth thee.

And I make no Question but ere it be long, there will be a coming to our David day by day, to help him untill it become a great Host, like the Host of God, and so to turn the Kingdom of Saul unto him (whose right it is) according to the word of the Lord. For do the Kings of the Earth, at home, or abroad, think of settling and establishment at this time of the day? Alas poor creatures, their glass is almost run out! The God of Heaven is numbering their Kingdoms, and finishing them; The God of Heaven is weighing the new and old Tyrannical Monarchies, and will find them too light; The God of Heaven will work Divisions in their Kingdoms, and will give them all to his Son, and his Saints. It is true, their worldly Fathers, and their Court-Chaplines do put this evil day afar off, and persuade their Majesties, their Highnesses, and their Excellencies, &c. that we are possessed with an evil spirit of Sedition and Enmity against Government, but we dare say to our Father, who sees in secret, and tries the reins, that they Eye, and speak

To the Reader.

not the truth, for he knows, who knows all things, that the desire of our souls, is, to be under the best Government that ever was, or will be in the world.

We confess we groan to be delivered from that Bondage which we are in under the Tyrants of the world, we would not have the Beast, nor any of his horns to exercise such cruel domination over us, as in time past, because we had a little reviving from our former yokes, by the out-stretched Arm of the Almighty, and it was sweet unto us, and we long for a full possession; wherefore let us, oh let us believe (and the Lord increase our faith) that we shall take them captives whole captives we are, and we shall rule over our oppressors. We shall meet and magnifie the Lord together, and those followers of the Lamb who have prayed and wrestled in prayer for us, and for the present, it will be of use to look into those good works, and comfortable words, which this servant of the Lord (who lived and dyed in the testimony of this truth) doth spread before you, who purposed to visit you, and to incourage your hearts, and to strengthen your hands in God; yea, and to be refreshed by you, I mean, you who are removed far off, and thrust into holes, and corners, contrary to all Rules of Righteousness. But though he purposed, Jehovah reversed, who doth all things according to the counsel of his own will, and it becomes us who remain alive, and have, through grace, received a Kingdom which cannot be shaken, to serve the Lord in our Generation acceptably, with reverence and godly fear, for our God is a consuming fire. And now oh that those precious truths handled by him, might through the blessing of the Almighty, become spiritual nourishment to us in our captivity; The first Kingdom is founded upon the New Covenant, Christ Jesus is the onely foundation, &c.

To the Reader.

It is good we should be put in remembrance of these things, though we do know them, and are through the rich supply of the spirit, in some measure established in the present truth.

I might enlarge, but I shall not detain you, nor the other Readers any longer, but recommend you and all those who worship not the Beast, nor his Image, who will not receive his Mark in their Foreheads, or in their right hands, to the special Protection and Benediction of him who sits upon the Throne, to whom, and to the Lamb, who was and is worthy to take the Book, and to open the seals thereof, be blessing, glory, and power for ever and ever, AMEN.

*I am (Brethren, honored and beloved in the Lord),
by the good hand of God upon me,*

Your Fellow Prisoner in the most
glorious cause upon earth.

CHR. FEAK.

From my Watch-Tower in
Winster Castle, this second
day of the sixth month
1655.

Upon

Upon the Author, and these his posthume Papers.

NOW if I could set forth aright,
And give a view to clearer sight
Of that sweet grace, which in his Breast
Had taken up its quiet rest;
How would poor souls come in to him
Who fram'd his heart, and did begin
To beautifie with rarest art
That inner man, his hidden part?
But here I fail; for suddenly
His light gan shine, and by and by
It was not his, nor ours, and we
Left in the dark, how can we see?
London, thou had'st him last, in thee
He came to die, and do'st thou see
What pearls of price he left behind?
O have them, have them still in mind,
His Books thou had'st before, and here
His Pulpit-Breathings, just so near
As broken pen could take them
From smiling lips that spake them.
Go little Book, and give a taste
(To all that love thy *Tillinghast*)
Of sweetest Truths; And blest let be
To *Sions* Sons, his Memory.

H. P.

A

**A Funeral, or Elegiack Verse,
Breath'd at our Friends Interment on his Herse.**

It is the Father's Will: that now is done
Our hopes (when set on Creatures) are soon gone,
Henceforth let's learn to set our hope in God,
Not will this providence, and bear the Rod.
The Lord can comfort us (as by our Brothers)
In doubling his sweet Gospel-spirit on others,
Like precious Faith, Light, Self-denial, Love,
Let Saints surviving seek for from above,
Ioy 'twas to him to do his Masters Will
Now of his Masters Joy he hath his fill.
Great testimony to the Truth he bore,
He minded Sion, till he spake no more:
And spent himself in seeking to allure
Saints, that divided were, to peace, and sure
To peace he's gone that ever shall endure.

R. D.

Errata.

PAge 2. line 20. for hold thus much, read, hold forth thus
much, p. 4. l. 15. r. wrap, p. 7. l. 13. r. equivalent, p. 23. l. 17. r.
Priest of the New Covenant he is made with an oath, p. 71. l. 3. r.
of the world, p. 119. l. 14. r. this is not, &c. p. 139. l. 5. r. could not
be.

The

THE
FIFT KINGDOME
OR
Kingdome of Christ
founded upon the New
COVENANT.

JEREMIAH 33. 20, 21.

Thus saith the Lord, If you can breake my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season:

Then may also my Covenant be broken with David my servant, that he should not have a son to reigne upon his Throne, and with the Levites the Priests, my Ministers.

THe three foregoing Chapters and this, they have a looke unto the last times; and they doe more particularly relate unto the times, in which God will gather together *Israel* and *Judah*, as in the 14 vers. Behold, the dayes come, saith the Lord, that I will performe that good thing which I have promised unto the house of *Israel*, and to the house

The fift Kingdome,

of *Judah*. I say, the Propheſie lookes to the time when the Lord will unite the ten Tribes, which are called *the houſe of Iſrael*, and the two Tribes, which are called *the houſe of Judah*, and will performe all thoſe good things that he hath promiſed to them, in that day, when they ſhall againe be united together. Now among the many bleſſed things the Lord hath promiſed unto his people in that day, this indeed is the chiefe and the great mercy, God hath promiſed A KINGDOME; for thus ſaith the Lord, *David ſhall never want a man* (in the 17 verſ.) *to ſit upon the Throne of the houſe of Iſrael*. We have a kingdome promiſed unto the people of God, (a Throne) at this day; and that is ſhadowed forth under the kingdome of *David*, *Dauids* kingdome was a Type of Chriſts kingdome; and indeed, whereas this kingdome here promiſed, is ſhadowed forth by that of *David*, it doth hold thus much, *That the kingdome, is not onely a ſpiritnall kingdome, but an outward viſible kingdome*; for ſuch a Throne and kingdome *Dauids* was. Now in the words that I read to you, the Lord gives aſſurance unto his people, that he would make good this promiſe; and the aſſurance that the Lord gives unto his people, is grounded on the Covenant made with *David*, and left there ſhould be any doubt about the Covenant made with *David*, the certainty of it, the Lord tells us, that the Covenant made with *David* was as certain as the Covenant of the day and night, *If you can breake my Covenant of the day and my Covenant of the night, that there ſhall not be day and night in their ſeaſon, then may alſo my Covenant be broken wiſh David my ſervant.*

Why

founded upon the new Covenant.

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Why now the Covenant of the day and night hath been unalterable, from the first Creation into this day, there hath been day and night in their season; why so saith the Lord, my Covenant with *David* its an unalterable an unchangeable Covenant, and upon this Covenant, this Throne and Kingdome I now promise to you is founded.

Quest. If so be you aske, What that Covenant is that was made with *David*?

Ans. Its Answered; If we doe but say it was an *unchangeable Covenant*, that Covenant is the new Covenant, where its spoken of, its spoken of as an Everlasting and an unalterable Covenant; and indeed this Covenant that the Lord doth here speake of, is no other but that new Covenant, as is cleare from other Scriptures, *2 Sam: 23.* *David* when he was ready to dye, in his last words he doth make this his Comfort, *Although my house be not so with God, yet he hath made with me an Everlasting Covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.* So that the Covenant made with *David*, it was an Everlasting Covenant, it was a sure Covenant, it was a Covenant that *David* had founded his very Salvation upon, & therefore it could be no other but the new Covenant, the Covenant of grace. And so likewise the Prophet *Isai: 55.* *3 ver:* he saith there, *I will make an Everlasting Covenant with you, even the sure Mercy's of David.* The Covenant of *David* it was an Everlasting Covenant. Now this Throne and kingdome, which is here promised to the house of *Israel*, and to the house of *Judah*; and also to all

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the seede of *Abraham*, as well the *spirituall* as the *naturall*, the *Gentills* as the *Jewes*, which should in this day become one with them, its founded and that upon the *Covenant of David*, and that is the *Everlasting Covenant*, the *new Covenant*, the *Covenant of grace*, so that there ly's this truth before us;

Obfer: That the kingdome (or visible kingdome) of Christ its founded in the new Covenant, or, The doctrine of Christs kingdome its a part or Branch of the new Covenant. Something I shall speake as to the clearing of this, and then speake a few words by way of Application.

As to the clearing of the Point, that it is so, that the kingdome of Christ its rapt up in the new Covenant; the glorious and blessed Covenant of Grace, hath this lodged up in it, as one maine peice of it, namely, a visible kingdome. This is cleare if we doe but looke to the first striking up of the Covenant betwixt the Father and the Son, between God and Christ in Eternitie. The new Covenant though it did come forth in Time (the promise of Eternall life came forth in Time) yet the foundation of it was laid in Eternitie; in hope of Eternall life (saith the Apostle) which God that cannot lie, promised before the world began: so that the promise of Eternall life, that great blessing of the new Covenant, the foundation of this Covenant it was laid in Eternitie, before the world began. Now if we doe but looke to the transactions past between God and Christ in Eternitie, at the striking up of this Covenant, we shall finde that this was one great branch, one great peice of the new Covenant, namely, a visible kingdome; that Jesus Christ should

founded upon the new Covenant.

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should have a kingdome, and be king, and have all his enemies under him here, it was one great peice of that Covenant that was made between God and Christ in Eternitie. In the 49 of *Isaiab*, (which Propheſie is applyed by a worthy man unto the thing I am ſpeaking of, namely, the ſtriking up of the Covenant between God and Christ in Eternitie, its cleare the Propheſie doth run upon Christ, and) in the two firſt verſes (as he conceives) The Lord Jeſus is brought in, declaring how that his father had called him, and what worke his father had put into his hands for him to doe, and ſo he doth aſke what he ſhould have for his labour, what wages he ſhould have for the doing his worke? And in the third verſe, the Lord comes and he doth offer to Jeſus Chriſt, as his reward and wages, *Israel, thou art my ſervant O Israel, in whom I will be glorified.* Now (as the ſaid perſon obſerves) Chriſt conſidering that theſe were but a handful, & that they would many of them ſtand out againſt him, and oppoſe him, he thereupon complains, *my labour is in vaine, and I have ſpent my ſtrength for nought, and in vaine* : If this be all my reward for my worke in dying, if I ſhould have no other reward then *Israel*, truly then I ſhould labour in vaine : and yet notwithstanding Jeſus Chriſt is ſo willing to the worke, that he undertakes it however, faith he, my worke is of God, I will doe that worke, and I will even leave it to himſelfe, what reward he will give me. Now the Lord ſeeing Chriſt willing to take this worke upon him, he comes in the 6th verſe, and proffers more largely to him, *And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant, ſo raiſe up the Tribes of*

The first Kingdome,

Job, and to restore the preserved of Israel: I will also give thee for a light to the Gentills, that thou maist be my salvation, unto the end of the earth. Here the Lord comes in and doth proffer more largely and fully, he opens his heart more fully to Christ: Indeed here is the very conclusion, the result of all that did passe betwixt the Father & the Son, now observe among those things that the Lord doth promise to the Son, this is one, that he shall have a kingdome, in the 7.^h verse; *Thus saith the Lord, the redesgner of Israel, and his holy One, to him whom man despiseth, to him whom the Nation abhorreth, to a servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord, that is faithfull, and the holy one of Israel, and he shall choose thee.* This is one great thing which was promised by the Father to the Son, and that from Eternitie, namely, a kingdome, that Christ should have a kingdome, wherein Kings should worship him, wherein Princes should fall downe before him, and submit to him, so that these things are spoken by the Prophet in Time, yet, as they were transacted betwixt the Father and the Son, they were before time; and so the Lord had assurance of the kingdome, wherein Kings should fall downe and worship him, and that in Eternitie. But more clearely, *Isai. 53. 10, 11, 12 ver:* where we have likewise the substance of the Covenant, that was betwixt God and Christ, the Father and the Son, and the tearmes and conditions of either party; Jesus Christ for his part he is content that God should *bruiſe him, and to be greived, and that his soule should become an offering for sin, and make Intercession for Sinners:* then the Father againe he

founded upon the new Covenant.

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he promises on his part, that Jesus Christ should see his seede, that he should *Justifie many*, and the like; but observe among other, one speciall thing that the Father promises is, that Christ shall have a Portion with the great, and shall divide the spoile with the strong; this of all other is the great promise.

Quest. Now the Question may be, what are we to understand by Gods dividing to Christ a portion with the great, and the spoile with the strong?

Ans. Why surely, these words they cannot be meant onely of Christs spirituall triumph over his enemies, and Christs spirituall reward; because these words they are brought in as the reward the Father gives him for his suffering; because he powred out his soule unto death, and was numbred with the Transgressors, and bare the sins of many, *therefore will I divide him a portion with the great, and he shall divide the spoile with the strong*; therefore it cannot be a spirituall reward, and the reason is because the reward the Father gives to the Son, must be Equivolent unto his suffering, for the Father would not give unto his Son a reward that is short of his sufferings, this were to look upon God as strait handed, (when Jesus Christ had done his worke to give a reward short of his worke) therefore the reward must be as large as his sufferings. Now looke upon the sufferings of Christ, and they are of two sorts; There was spirituall sufferings, and that in undergoing that bitter agony he underwent in the garden, in encountering all the sore Temptations of Satan, and all the frownes of his Father upon the Crosse, here was abundance of

The fift Kingdome,

spirituall sufferings, and he had the sting and torment of our sins, his very soule was powred out unto death with it.

But now Christ beside these, had outward sufferings, he was made a reproach, and was buffeted, he was nailed to the Crosse, and he was peirced. Now the reward must be as large as his sufferings; if the reward were onely a spirituall reward, that would answer onely the spirituall part of Christs sufferings, for so great was Christs spirituall sufferings, that what ever he receives from the Father in a spiritual way, is but a full & sufficient reward for them: Now, what shall Jesus Christ have for all his outward sufferings? why surely, he must have some reward for these also; there must be something that must be given by the Father to the Son, as a reward of these, therefore I take it, that these words they are mainly that part of the reward, they doe hold forth the outward part of the reward; God had told him before, that he should *see his seede*, and that he should *justifie many*; I but now, because Jesus Christ met with a great deale of suffering from the world too, therefore saith God, *I will give him a portion among the great, and he shall divide the spoile with the strong*, because he was buffeted, and nailed to the Crosse, and peirced; therefore the Father will give him a portion among the great, and he shall divide the spoile with the strong; therefore I will honour him, and set him above the great, and above the strong; and this shall be the reward of his sufferings, that the Father will give him a kingdome, and glory, and that as a reward of his sufferings. *Isai. 52. 13, 14, 15 ver: Behold my servants shall deale prudently,*
he

founded upon the new Covenant. 9

he shall be exalted, and extolled, and be very high. As many were astonied at thee, (his visage was so marred more then any man, and his forme more then the sons of men) so shall he sprinkle many Nations, the Kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard, shall they consider. My servant shall be exalted, and extolled, and be very high, who is this Gods servant? why, Jesus Christ, he, whose visage was more marred then any mans, and his forme than the sons of men, (to speak of Christs suffering day) in Christs suffering day, his visage was marred, and he was without forme, or comelines, that is, he had no beauty, men were astonied at him, to look at him, seeing him so poore and so despised, that this should be the Messiah and the Saviour of the world; well, saith God, though my Son hath been so debased, & so dishonoured in the world, yet I will exalt him above the great men of the world; and as the world have been astonied at him and despised him, Kings shall shut their mouths at him, as much as to say, as men when in the presence of a Prince or great man hold their tongues and are silent out of respect and honour; so, Kings and Potentates shall be silent in his presence, in the day of Christs glory, though in Christs suffering day, every one spake against him, called him *deceiver* and *Belzebub*, and trampled upon him; O yet there's a day, saith God, wherein my Son shall be exalted & shall be very high, and then the Kings shall shut their mouths at him, the great men of the earth shall be dumb, they shall not dare to speake a word in the presence of him, there shall be such a dread in the day

day of his Glory; and truly, this too you shall see
Phil: 2. 6, 7, 8 verses, Because Christ when he
 was in the forme of God, and thought it no robbery
 to be equall with God, was willing to be vilified,
 and to be trod upon, was willing to be of no
 account, that he might thereby glorifie his father,
 and save sinners; therefore saith the Lord,
 I will highly exalt him; *Wherefore God also hath
 highly exalted him, and given him a name above
 every name, that at the name of Jesus every knee
 should bow:* so exalted, as every knee shall bow
 before him; we are not to understand this of the
 Popish bowing of the knee at the name of Jesus,
 for such creatures are said here to bow the knee,
 that have no knees; and then too, as well every
 tongue shall confesse him, as every knee bow to
 him: But the meaning is this, that as Jesus Christ
 had been dishonoured in the presence of men and
 Angells, so, a day shall come, that Jesus Christ
 shall be so exalted by the Father, and that in the
 presence of men and Angells, that all men and
 Angells, all creatures in heaven and earth, and under
 the earth, they shall all bow to Christ, that
 is, subject to him, worship before him, and every
 tongue shall acknowledge that this Jesus that
 was crucified, and made a reproach at *Jerusalem*,
 that he was the Lord Christ, the glory of God
 the Father, so that Jesus Christ is to have a king-
 dome, wherein all his enemies are to be under
 his feete, subjected to him, and this as the
 reward of his sufferings; This is the sum of that
 that hitherto I have been speaking of, *that it
 was a thing that was concluded upon between God
 and Christ even in Eternitie, when the first founda-
 tion of the Covenant of Grace was laid, that the*
 Lord

founded upon the new Covenant. 11

Lord Iesus Christ in recompence of what he was to doe here on earth, for the bringing about the salvation of sinners, shall in reward of his worke have a glorious kingdome given to him by his Father, so that this kingdome of Christ, its founded in the new Covenant, in the very first striking of it up betwixt the Father and the Son. But then

Secondly, Its cleare if we looke unto the Promulgation of it; the first Promulgation of the new Covenant, was to man immediatly upon the fall, so soone as Adam was fallen, the Lord comes to him, and in the Lords first words of promise to him, we have couched this thing, that we are speaking of, namely, the kingdome of Christ; yea, it was one great part of it, that Christ should have a visible kingdome: I take ~~it~~ that that promise that we have in Gen: 3. 16. The seede of the woman shall breake the Serpents head; that it doth very clearely hold forth this thing, as will appeare if we doe but consider, as,

Who is meant by the seede of the Woman, so likewise

What we are to understand by breaking the head of the Serpent.

Its not questioned but that the seed of the Woman is Iesus Christ, who was borne of a woman in the Fathers due time.

Now about the breaking the head of the Serpent. is the Question; There may be a question, Whether that the breaking of the Serpents head, were onely a spirituall victory & conquest, obtained by Christ over the Serpent & his seed; or, whether there be not something further in it. Now indeed I conceive, that though there is that in it, namely, Christs spirituall victory and

con-

conquest, yet there is more in it; *viz.* that this breaking the head of the Serpent, doth also hold forth an outward victory and an outward triumph, an outward glorious conquest, that Christ and his, should have over the Serpent and his seede. And the reason is this, *That this punishment of the Serpent and his seede its come upon them, as a recompence of what the Serpent and his seede, have done or should doe to the woman and her seede; to breake the Serpents head, its brought upon him as a punishment, as it were by the law of Retaliation, like for like, he had been bruising, he had been doing all the mischief he could, and God foresaw he would doe all he could, therefore saith the Lord, the woman and her seede shall breake the Serpents head, and his seede; now this being so, looke how the Serpent hath bruised the heele of the woman and her seede; in like manner, must the woman and her seede, breake the head of the Serpent and his seede; but now the Serpent hath not only bruised the heele of the woman and afflicted her seede in a spirituall way, by spirituall Temptations, he hath not done this onely; but this Serpent hath afflicted the woman outwardly; the Serpent hath been afflicting of the woman, one while by causing of Rents and Divisions among the womans seede; another while, by raising up persecution against the woman and her seede; he hath in an outward way afflicted the woman and her seede, therefore there shall be a day wherein Jesus Christ and the faithfull of God, his faithfull Children shall breake the head of the Serpent and his seede, in an outward way; there must be such a day, because this comes in as a just recompence of what the Serpent had done to them.* Now

founded upon the new Covenant. 13

Now if we should but looke whither or no there hath been such a day at any time as yet, truly we cannot finde such a day; for if so be we should looke into former times, and run through the times of the old Testament, we shall finde that the whole time was (in a manner) the Serpents day: in the morning of the old Testament, what blowes doth the Serpent give to the womans seede, when he held them in that fore bondage in *Egypt*; and in the evening of the old Testament, what a fearefull blow doth he give againe to the womans seede, in that great dispeirring of the *Israel* of God into all the quarters of the world? Let us looke into the morning and evening of the old Testament, and we shall finde that the Serpent had not his head broken; but he was an affliction to the woman all that time; and though its true indeede, the middle of that day was somewhat more calme and pleasant, the woman and her seede having some respite, under some of the Judges and good Kings of *Israel*, and was able to beare up her head against the Serpent, and now and then to give him a blow; yet it was not like the breaking of his head, there was no such thing as the breaking of his head; but now there shall a time come, wherein the Serpent shall have his head broken; that is, he shall receive a more deadly blow from *Iesus Christ*, and those that are his, then ever he hath given to them; for its a greater thing to have the head broken, than to have the heele bruised. And if we looke to the new Testament times, this hath never been done yet; for the first three hundred yeares, that great red Dragon, the Pagan Roman Empire, did persecute with
most

most bloody Rage; the woman and her seede, and was red with her blood, *Rev: 12. 3, 4.* and as soone as ever the Dragon, the Pagan Power was off the Stage, then comes the Beast, and he follows that course the Dragon before him had done, of persecuting the woman, for 1260 yeares, and she all that time is in the wildernesse, in sackcloth and ashes, which time is but now expiring, so that if we looke to the new Testament, even unto this day, its cleare, that the Dragon and the Beast, have afflicted the woman; therefore yet, the woman hath not had her day upon the Serpent, but there is a time wherein the woman must have a day upon the Serpent to breake his head; therefore there is such a kingdome wherein the Saints of Jesus Christ shall crush all the enemies of Jesus Christ in the world.

The whole time of the world is held forth by two great dayes; There is the day of the seede of the Serpent, and there's the day of the seede of the woman. First, the Serpents seede have the day, and that day all their worke is to afflict the woman, to persecute the Saints, but all that ever they can doe is but to *bruise her heele*; they cannot destroy her: I, but there's a day which the woman, and the seede of the woman is to have; now that is after the Serpent hath had his day, and in that day the seede of the woman, *breakes the head* of the Serpent, that is, gives a deadly blow unto the Serpent, and the seede of the Serpent; that as the woman hath been afflicted by the Serpent, so he shall receive a deadly blow from her: so that in the first promise that was made to man after he was fallen, truly there was this, the visible kingdome of Christ; and we may say

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say that this notion of the fifth Monarchy (as now its called) or of the visible kingdome of Christ, truly its not a new fond notion, (though things may be said to be new, in respect of discovery, and our looking into them, yet) its as ancient as any truth in the whole word of God; in the very first promise wherein was laid the foundation of our Salvation, there was laid the foundation of Christs kingdome: Gods glory and mans happines goe together, as the glory of God ly's in our happinesse, so the glory of Christ ly's in the glory of his kingdome.

Againe, let us looke Thirdly, *unto the new Covenant in the Renovation of it*; as in the first making of it, and in the first Promulgation of it to man, we have this (as I have shewed you) as one great branch of it the kingdome of Christ; so looke unto the Renovation of it, God did renew this Covenant againe and againe, and in the renewing of it, he did alwayes include this thing as a maine branch of it, namely, Christs visible kingdome. I doe speake this the more fully, because I take it here ly's a maine foundation for our faith in this great thing that is controverted in this day, namely, the kingdome of Christ; for we all looke for salvation by the new Covenant, we all know the new Covenant is an Everlasting thing, and what ever is in the new Covenant is like it selfe, unchangeable and Everlasting, and if therefore the visible kingdome be a peice or branch of that, then such a thing there must be. Now, I say, *look into the renewing of this Covenant*, and we shall finde that there is likewise this kingdome held forth: the new Covenant was twice more especially renewed, or with two persons

sons more eminently, namely, with *Abraham*, and with *David*.

The Covenant was renewed with *Abraham*, and therefore its oftentimes called *the new Covenant made with Abraham*: Now if we looke into that, we shall finde the great thing that was held forth in it, is this, of Christs visible kingdome, wherein Christ shall have Rule over all his enemies, conquer all his enemies; if we looke unto this Covenant as renewed to *Abraham*, in the *Galatians* the Apostle speaking of this promise apply's it to Christ; now looke upon the promises that were made to *Abraham*, and we shall finde this truth, that there was such a thing held forth as an outward visible kingdome, *Gen: 22. 16, 17, 18 ver: And said, by my selfe have I sworne, saith the Lord, for because thou hast done this thing, and hast not withhold thy son, thine only son; That in blessing I will blesse thee, and in multiplying I will multiply thy seed as the starres of the heaven, and as the sand which is upon the sea shore; and thy seed shall possesse the gate of his enemies; and in thy seed shall all the Nations of the earth be blessed; because thou hast obeyed my voice. Thy seed, to Abraham, and his seed were the promises made, saith the Apostle, He saith not, to seeds as of many, but unto seed, as of one, Christ; and that here it must be understood not of seeds as many, but of the seed, as one, the seed, Christ, is cleare, because its said, thy seed shall possesse the gate of his Enemies, not the gate of their Enemies, which if it had been spoken of seeds as many, it should have been, but its the gate of his Enemies, and shew's that its spoken of Christ; now that which is promised is, that *Christ Abrahams seede shall**

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shall possess the gate of his Enemies; there shall be a day wherein Christ shall possess the Gate of his Enemies.

Quest: What is the meaning of that?

Ans: Why truly the meaning is this, that a day shall come wherein Jesus Christ shall have power over all his Enemies in the world; he shall have rule over his Enemies, he that hath been trodden upon in his members; we cannot say that he hath ruled over his Enemies yet, but a day shall come wherein he shall have an absolute rule over his Enemies; which is expressed here by the *Gate*; as when a Conqueror comes against a City or Castle, when he hath once possessed the gate, he hath gotten the strength of it, and they are all under him; and at his mercy; so there shall a day come, wherein Christ shall possess the gate of his Enemies, they shall all be brought under him, in such a manner, as they shall be all subject unto Jesus Christ and his. But now there hath never been such a day as yet, indeed the Enemies of Christ they have hitherto possessed his Gate; if you look from the first day to this day, the Enemies of Christ have ever been in his Gate; that is, they have been treading the Church underfoote; which is most properly his Gate; But there is a day wherein Jesus Christ shall possess their Gate, and tread them underfoote; therefore there is such a thing as a visible kingdome held forth in this promise made to Abraham. Looke but to that promise made, *Rom. 4. 13.* where the Apostle speaks thus; *For the promise to Abraham, was not to Abraham, or to his seed through the Law, but through the righteousness of faith.* The promise to Abraham that he should
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be heire of the world, was not to *Abraham*, or to his seed through the Law; there was a promise expressly made to *Abraham* that he should be heire of the world, we doe not finde this promise in *Genesis*, in so many words, therefore it seemes to me, that the Apostle doth gather up the summe of all the promises made to *Abraham*, and he doth sum up all in this, God promises to *Abraham* that he should be heire of the world. All the promises, that *Abraham* should be a father of many nations; all nations should be blessed in him, his seed should possesse the gate of his Enemies; what is that now that is the great thing held forth in all those promises? why, it was that he should be *heire of the world*; and the promise therefore is of such a thing, and indeed it was the substance of them all, the marrow of them, that *Abraham* should be a great and an absolute heire, and should have all the world given to him.

Now let us consider this, its the promise of God, and he cannot lye; *Abraham* himselfe never did possesse the whole world, but was a stranger in it, dwelling in Tents and Tabernacles, *Heb.* 11. 9. And if we looke to the naturall seed of *Abraham*, namely, the Jewes, they never yet possesse more than that little spot of land, the land of *Canaan*, and they have been cast out of that a long time; and if we looke unto the beleiving Gentills the spirituall seed, they have been to this day persecuted in the world, its outcasts, the of-scouring of it, and cannot in any sence be said to have been made possessors of the world, as an heire (which is the Apostles word) is made a possessor of his Inheritance, where he beares

bear rule as a Lord, and all within the Compasse of his Inheritance, are to him in no other capacity but of servants and Tenants. *Abraham* was the heire of it, but they never had the possession of it; yet there is a time wherein they shall have the world, for God who made the world, and hath given it to whom he pleaseth, was pleased of his own good will to give it to *Abraham*: indeed, what right had *Abraham* to the land of *Canaan*? but God who hath right to all, was pleased to give it to *Abraham*: why so here, *Abrahams* seed have the world given them; there must be a time wherein the seed of *Abraham* shall possesse the world, as truly as the seed of *Abraham* did possesse the land of *Canaan*, which God gave to *Abraham* and his seed. Now, I say, this hath not been, and we cannot looke upon this as if so be the fulfilling of this promise were in giving them a part of it, for God promises the world, and therefore indeed there is a time wherein *Abraham* and his seed are to be possessed of the world, and if so be there were not, what were *Abraham* and his seed the better for the promise, if so be they never possesse it. And this promise is said to be made to *Abraham* not through the Law, but through the righteousness of faith, and that is upon the account of the new Covenant; for in the *Romans* its said, *That the righteousness which is of faith speaks on this wise*, he doth oppose the old Covenant unto the righteousness of faith, so that by the righteousness of faith we are here to understand, the new Covenant; and this promise made to *Abraham* as the heire of the world, and that as of the righteousness of faith, comes in upon the account of the new Covenant. C 2 Let

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Let me adde one notion more upon this Scripture, that this promise is made to *Abraham*, that he should be *heire of the world*, the Lord he doth give to *Abraham* as a pledge, or as an earnest of this great promise, the land of *Canaan*, to him and his seed: and now as *Abraham* while he was a stranger in the land of *Canaan*, he had the land of *Canaan* given to him and his seede by God, and so had a true right to it; so, *Iesus Christ*, though he is now a stranger in the world, little knowne in the world, and the seede of *Christ* wander as strangers in the world, yet they have a true right, and *Christ* hath a true right unto this great heiredome of the whole world, as true a right as *Abraham* had unto the land of *Canaan*, when that idneed he was but a stranger in it; and looke as *Abrahams* naturall seed the *Jewes* upon their coming out of *Egypt*, they were by God possessed of that land, which God did give to *Abraham*, as a pledge or an earnest of the great Inheritance; so likewise shall *Abrahams* seed both naturall and spirituall, Jew and Gentill, (for now they are both one, for the partition wall is broken downe) this seed of *Abraham*, when God shall set his hand the second time, gathering together his people, *Isai. 11. 11.* that is, when he shall deliver his Children from the Antichristian Tyranny and bondage, and he shall bring the *Jewes* into their own land, in that day shall they as truly be posselt of this great Inheritance of the whole world, as *Abrahams* naturall seed when they went out of *Egypt* were posselt of the land of *Canaan*; and to make this a little out, first *Abraham* was made by God an heire of the whole world, and that indeed is the great

great Inheritance that is here promised, the promise to *Abraham* was as to an heire of the whole world. And secondly, *Abraham* was made an heire of a lesser inheritance, and that was given by God to *Abraham* and his seede, to live upon (as I may so say) untill the appointed time came, that they should possesse the whole world; now one was the pledge of the other, and answerable hereunto, *Abrahams* seed have two great Captivities, of which one was the Type of the other. First, *Abrahams* seed was carried captive into *Egypt*, and in Gods due time God brings them out, and when he had brought them out, God puts them into that land that was the pledge of that great Inheritance; now after that, they sin against God, and he delivers them into a greater and longer Captivitie; so likewise, *Abrahams* seed (who wonderfully increased in the time of their first Captivity in *Egypt*) in the time of this long Captivitie doe wonderfully encrease, for now the Gentills come in, and they are his seed; now *Abraham* is made the father of many Nations; now *Abrahams* seed being encreas'd to a multitude of Nations as the promise is, God will bring them forth a second time; and as he did upon the first bringing them forth, he gave them the land which was the type of the promise, so at the second time of bringing them forth, he will give them the whole world which he hath promised to them.

Secondly, *Looke upon the Renewall of this Covenant with David*; as the new Covenant was renewed with *Abraham*, so likewise it was renewed with *David*; the renewall of it with *David* we have if we looke into the 89 *Psalme*: 3 &

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4 ver: I have made a Covenant with my Chosen; I have sworne unto David my servant. Thy seed will I Establish for ever: and build up thy Throne to all Generations, Selah, What this Covenant is, observe in the 4th verse, Thy seed will I establish for ever; and build up thy Throne to all Generations, that is the great thing, the great branch of the Covenant made with David, I will build up thy Throne; but whose Throne is this, Davids Throne as David? no, its not Davids Throne, but indeed Christs, spoken of under David as a type of Christ as King; and that is cleare if you looke into the 19 ver: Then thou spakest in vision to thy holy one, and saidst, I have laid helpe upon one that is mighty: I have exalted one chosen out of the People. This David here, its cleare its spoken of Jesus Christ, though David was the type of Christ, that mighty one: and then againe, its more cleare in the 27 ver: Also I will make him my first-borne: higher than the Kings of the earth. I will make him my first-borne; Its Jesus Christ that is the Fathers first-borne, and its Jesus Christ that is to be exalted higher than the Kings of the earth; David was never exalted higher than the Kings of the earth, there have been Kings of the earth, that have been higher as to outward glory than David was, but its Jesus Christ that is exalted higher than the Kings of the earth. But

Quest: How doth it appeare that this is the new Covenant?

Ans: Why, it appeares from two things.

First, It appeares from the unalterablenesse of it, in the 34 ver: *My Covenant will I not breake, nor alter the thing that is gone out of my lipps. It*

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was such a Covenant that this kingdome was founded upon, that God would not breake nor alter, and therefore the new Covenant.

Secondly, Because there was an oath added to the Covenant, in the 35 ver: *Once have I sworne by my holines, that I will not lye unto David.* Here's the oath of God, *Once have I sworne saith God,* doe you thinke that I will be false to David, *Once have I sworne,* and that, *by my holines,* the highest thing God could sweare by. Now it must therefore be the new Covenant, because there's an oath added to it; when the Lord made the old Covenant, there was no Oath went with that, therefore the Apostle in the 7th of the *Hebrewes* saith, that the Priests of the old Covenant were made without an Oath, but now the Priests of the new Covenant they are made with an Oath, 20 & 21 ver: The Priesthood of the new Covenant is confirmed by an Oath, what ever God doth in the new Covenant there goes an Oath with it; and so when Christ is made the high Priest of the new Covenant, the Lord sweares, what ever he doth, I will doe, what he doth as a Priest, I will ratifie and confirme it, I will never repent me of it, there's an oath; but now the Priests of the old Covenant are made without an Oath; and because its confirm'd by an Oath, its cleare it was the new Covenant, the whole new Covenant hath an Oath goes with it, *God willing to shew unto the heires of promise the Immutability of his promise, he confirms it with an Oath, that by two Immutable things, in which it was Impossible for God to lye, we might have a strong Consolation, &c.* So that its cleare this is the new Covenant: I but here's

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one promise hath a speciall Oath to it, its worthy observation what peice of the new Covenant the Lord especially sweares to, and that is *this promise of Christs kingdome*, Once have I sworne by my holines, that God will not lye to David; and what is that that God sweares to? its this, that *his seede shall endure for ever, and his Throne shall be as the Sun before him*. Now to this promise is added a speciall Oath, and its observable, that the Lord speakes of Christs kingdome severall times in Scripture (there are foure times that the Lord speakes of this) and he doth sweare to it.

When he made *this Promise to Abraham*, that *his seed (Christ) shall possesse the Gate of his Enemies*, Gen. 22. 16. By my selfe have I sworne, saith he: when he comes to make *this promise to David*, that Jesus Christ shall have a kingdome, God sweares againe, *Once have I sworne by my holines, that I will not lye unto David; His seede shall endure for ever; and his Throne as the Sun before me*. Againe, if you looke into *Isai. 45. 13.* you have God swearing againe there, *I have sworne by my selfe; the word is gone out of my mouth in righteousness and shall not returne, that unto me every knee shall bow, every tongue shall sweare* Why, what is the meaning of that? why its the very same with that in the *Philippians*, every knee shall bow to Christ, every tongue shall confesse that Christ is the Lord, it is the exalting and setting up Christ Jesus as King: So, if we looke into *Isai. 54. 9. 11. Oh thou afflicted, Tossed with Tempest, and not comforted; and in the 14 ver: In righteousness shalt thou be established, and thou shalt be far from oppression; its a* descrip-

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description of Christs kingdome, which he confirme by his oath in the 9.th ver: speaking of this very time of the kingdome of Christ, *For this is as the waters of Noah unto me; for as I have sworne that the waters of Noah shall no more goe over the earth; so have I sworne, that I would not be wrath with thee, nor rebuke thee*; that is, he would not in that day be wrath with his people, so as to put by the fulfilling this good word of his promise, I will make good this peice of my Covenant.

Now if we consider it, surely there is something in it, that the Lord should confirme all the new Covenant by an Oath, and should confirme one branch of it, and that by an Oath, swearing by *himselfe*, and by his holines, and by his righteousness; and swearing that he would not lye; and swearing that it should be as *certain as the word to Noah*, that the world should never be drowned againe. That the Lord should sweare over and over to it, surely there is much in it, now the Lord hath done thus as to Christs kingdome, what ever the world say, the Lord hath founded this upon the new Covenant, and he hath confirmed this new Covenant with an Oath, when the Lord saw what opposition there would be in the world, & what distrust in his peoples hearts, lest any should doubt of it, he comes over and over againe with this particular branch of it with an Oath, I have sworne, I have sworne, I have sworne, that my Son shall have a kingdome. So that in the Covenant with *David*, there was the promise of the kingdome of Christ.

Fourthly, *Let us come to the worke it selfe, where the worke doth begin to rise in the world,*
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and you shall see that it doth begin to rise, and that upon the account of the new Covenant. The worke of Christs kingdome, the glorious beginning of it, it shall be about the time of the Jewes coming in, and indeed the coming in of the Jewes shall be a very great advancement of this kingdome, and where ever the Lord doth speake of the coming in of the Jewes, he doth lay it upon the foundation of *this new Covenant*; and indeed its a very great argument to me, against those that thinke there is no such thing as the kingdome of Christ, because God hath so often laid it upon his *new Covenant*. Looke into the 26 of *Leviticus*, the Lord had spoken before of rejecting, and of the casting of them off; 42 ver: he saith when they should be cast off; *then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land*. This doth not onely looke to the rejecting of the people of *Israel* for a time, when they were carried Captive into *Babylon*, for that was a rejecting onely of part of the seed of *Abraham*, but it doth looke to their long Captivity, of all the seed of *Abraham*, for these many hundred yeares, the Lord engages he will restore them, and restore them upon the account of remembering his Covenant; *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham, will I remember, and I will remember the Land*: and I will bring them backe againe, and I will gather them upon the account of my Covenant, saith God, *Deut. 4. 30, 31*. In the 27 verse *Moses* had been speaking, *The Lord shall scatter you among*

among the nations, and yee shall be left few in number among the heathen, whither the Lord shall lead you; then he tells them in the 30 verse, *When thou art in tribulation, and all these things are come upon thee, even in the latter dayes, if thou turne to the Lord thy God, and shalt be obedient unto his voice: even in the latter dayes, mind the expreſſion, in the latter dayes, if thou turne to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forgets the Covenant of thy fathers which he ſware unto them.* When the Lord hath caſt them off, they ſhall be gathered, and that upon the account of his Covenant; and ſo in the 54 of *Iſai.* that Chapter is a prophesie of the Converſion of the Jewes, and of that glory that ſhall follow thereupon, and the Lord doth engage his Covenant for the bringing of it about. *The Mountaines ſhall depart, and the hills be removed, but my kindneſſe ſhall not depart from thee; neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* So likewiſe in the 33 of *Jere.* the two laſt verſes; *Thus ſaith the Lord, if my Covenant be not with day and night, and if I have not appointed the Ordinances of heaven and earth: then will I caſt away the ſeede of Jacob, and David my ſervant, ſo that I will not take any of his ſeede to be rulers over the ſeed of Abraham, Iſaac and Jacob: for I will cauſe their Captivity to returne, and have mercy on them.* This is ſpoken of their laſt reſtoration, as I told you at firſt, and the Lord doth engage to reſtore them, and for that, he doth engage his Covenant, if ſo be that my Covenant be not firme, then ſaith he may I caſt away
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away *Jacob* and *Israel* my servant; but if you beleive my Covenant, doe not beleive I will cast them away; *Exod: 19.* When the Lord had cast them off, in respect of the old Covenant, he gathers them upon the account of the new Covenant, his Everlasting Covenant. So likewise, *Zach: 9. 11.* which Chapter is a prophesie that lookes into the last times, as is cleare from the first verse, for it lookes to the time, wherein *all the eyes of Israel shall be toward the Lord*; so you have what is spoken in the 9th ver: quoted by the Evangelist *Matthew*; *Thy king cometh riding upon an Asse, and upon a Colt, the foale of an Asse*; its cleare it lookes unto the last times: so, if you looke into the 10 ver: *And I will cut off the Charrret from Ephraim, and the Horse from Jerusalem: and the battell bow shall be cut off; and he shall speake peace unto the Heathen, and his Dominion shall be from Sea, even to Sea, and from the River, even to the ends of the earth*; it lookes to the time of Christs kingdome; now in that time God will gather together the Jewes, in the 11 ver: *As for thee also, by the blood of the Covenant, I have sent forth thy Prisoners out of the Pitt, wherein is no water.* The Lord will gather them in that day, and that upon the account of the new Covenant, *by the blood of the Covenant* they are gathered. And as the Apostle *Paul* speakes of the conversion of the Jewes, *Rom. 11.* He speaking of the naturall seede that were broken off that we might be grafted in, and how that they should be grafted in againe; as he tells us in the 26 ver: *For this is my Covenant unto them;* he lay's the foundation of all upon the Covenant; they shall be gathered; why? its my Covenant

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nant with them. Now observe, this is a glorious peice of the worke, that that shall be the most excellent peice of the worke in the rise of Christs kingdome, in the calling of the Jewes, its this, *that it stands upon the new Covenant* : The foote of Christs kingdome is bottomed upon the new Covenant, it was founded upon the new Covenant in Eternitie ; it was lodg'd in the new Covenant in the first Promulgation of it to men ; it was a peice of the Covenant with *Abraham* and *David* ; and when he tells us the worke of his kingdome shall rise, he tells us it shall arise upon the foote of the Covenant : now lay all these together, and what can be more cleare than this, *That the kingdome of Christ its a glorious peice of the new Covenant, its a branch of the new Covenant, its such a peice (as I told you before) as the Lord hath been pleased (in an especiall manner, which he hath not done to any one branch of the new Covenant besides it) to sweare to, againe, and againe, and againe, that it shall be.*

If it be so, that the kingdome of Christ is lodg'd up in the new Covenant, that its founded there ; First, Wee may learne this, *That let men or Satan doe what they can, for the crushing, and the keeping downe such a thing, yet a day there is, when it will come forth, and that in the spite of all the power of men and hell ; for its a peice of Gods Covenant, and its a peice God hath sworne to, and if the God of Heaven be able to make good his Oath, and performe his Covenant, and if he will not let his new Covenant that he hath spoken so highly of, his Everlasting Covenant, that he hath laid the salvation of all his Children upon, his own glory upon, if he will not let that fall,*

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fall, he must bring this thing to passe : therefore let men doe what they can, or let Satan do what he can, yet when that all the Power of Hell, and all the wisdom of men, when it hath acted and put forth it selfe to the utmost, for the hindering such a thing, that God who made this Covenant, and who keeps Covenant, and hath sworne he will not alter the thing that is gone out of his lipps, and, sworne againe and againe, that he will make Christ higher than the kings of the Earth, this God will bring forth such a thing, for his Covenant is a sure Covenant, and an Everlasting Covenant, and therefore indeed its not for us to struggle against the will of God, and the Covenant of God ; it good for us to waite upon God for his will in all things, so for this, the time for Gods bringing forth the kingdome of his Son, but for men to struggle against this truth, when God brings it forth, men may undoe themselves, because its striving against God, and one great branch of the new Covenant.

Use 2. Secondly, If it be so that the kingdome of Christ is lodg'd up in the new Covenant, we may hence learne, *That the unworthines of the Saints, it cannot, it shall not hinder or deprive them of this mercy :* for new Covenant-mercy's they come riding over the head of all things that stand in the way, new Covenant Grace is a tryumphing Grace, its a Grace that rides in Triumph, what ever it meets with it rides over, its such great Grace. Now this kingdome of Christ comes on upon the account of the new Covenant, and its the grace of the new Covenant, that shall usher this kingdome into the world ; and as this grace will bring it through all the oppositions of men
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and Hell, so will it even come over the sin and unworthines of the Saints, if so be that it were upon the account of the old Covenant, indeed we should have little hope, Gods people in this day would have little hope. When I have many times in serious thoughts, lookt over the generation of the Saints, all parties, it hath been a greater discouragement, as touching the worke, than all the powers of the world, for upon the account of the old Covenant we are gone; to consider the unworthynes of the Saints, its a harder thing to get over this, than to get over all other things, but consider this is the ground of the worke, the new Covenant; if this kingdome were upon the old Covenant, I have oftentimes thought wee should never have any hope, that such a thing should rise up in the world, and though God might use another Generation, yet this Generation must dye, because they have all broken Covenant with God: yet now seeing its rising ground is upon the new Covenant, though the people of God are exceeding unworthy, yet notwithstanding they may have mercy; and that soule that is most unworthy, yet he may come to be partaker of that blessednes of the new kingdome. When the Children of *Israel* were going through the wildernes, and the Lord was dealing with them according to the old Covenant, they murmured against God, and they all fell in the wildernesse; and so it would be with us in this day, if he dealt with us upon the account of the old Covenant; but because God deales with us upon the account of the new Covenant, as the people of God have cause to be humbled for all their sinnes, yet consider this

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cannot hinder, but the Lord can yet, and the Lord indeed I hope of his grace, will doe glorious things for his Children, notwithstanding all their unworthines, his grace shall come triumphing over all these. *Dauids* kingdome grew out of the new Covenant, therefore it was not the unworthynes of him nor his followers that could hinder it from rising. If you looke upon *Sauls* kingdome, it seemes to be glorious at first; but afterwards, because it was not founded on the new Covenant, it grew worse and worse; *Saul* at first seem'd to have much faith and selfe-deniall, when the Lot fell upon him, and they were commanded to bring him forth to crowne him King, *he hid himselfe*, that they were forc't to enquire of the Lord to know where he was: and when the Children of *Belial* said, *How shall this man save us*, they despis'd him, and brought him no presents, but he held his peace, in the 1 Sam: 9. 27. he seem'd to be so patient and so humble, as if he tooke no notice of it: so in the 1 Sam: 11. 12, 13. there you shall finde, after they had gotten a great victory over the *Ammonites*, and some of the people said unto *Samuel*, *who is he that sayd, shall Saul reigne over us? bring the men that we may put them to death*: And *Saul* said, *There shall not a man be put to death this day; for to day the Lord hath wrought Salvation in Israel*. As if *Saul* should have said, I will never give way to passion and rage, why? the Lord hath wrought glorious Salvation in *Israel* this day, the Lord with his Salvation hath been among us, and by his mighty Salvation hath delivered us; his heart seemes to be wonderfully taken with the deliverance: but afterwards, looke upon *Sauls* kingdome, and

its still waneing, and decaying more and more; and why? because it was founded upon the old Covenant. But looke upon *David's* kingdome, and you shall see in the beginning of it, it did arise through many saylings and infirmities, that were both in *David* himselfe, and his followers; *David* he runs away from *Saul*, goes to *Ahimelech* the Priest, and tells a lye to get some bread, and *Goliath's* sword; afterward he runs to *Achish* king of *Gath*, and fain's himselfe mad: and when he had been invading the Countrey neere unto him where he dwelt (at *Zicklag*) and *Achish* asked him whether he had made his rode that day, *1 Sam: 27. 10.* *David* tells him a flat untruth, that they had been against the South of *Judah*: At another time, he fail'd exceedingly, when in a way of revengefull rage he would goe against *Naball*, to cut him off and all his house, for denying him provision; these were staining offences, men (no doubt) did wonder what would become of *David* & his case, that was attended with so many weaknesses and offences; And look upon his followers, and see what a rabble-rout he had at first, *1 Sam: 22. 1.* When *David* was escaped to the Cave *Adullam*, then, every one that was in distresse, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a Captaine over them; if one should seriously looke upon *David* and his followers, would he thinke there should any good come of it? many no doubt did thus looke upon *David* and his followers, and therefore expected no good to come of his kingdome. I bring it to this end to shew, that though men may have never so many infirmities and weaknesses, yet if the

worke arise through the new Covenant, it shall
 goe on with a notwithstanding: *Dauids* king-
 dome was founded upon the new Covenant, and
 therefore it was carryed on, through all difficul-
 ties and weakneses; and *Sauls* kingdome arose
 onely out of the Covenant of workes, and there-
 fore (though it had a glorious beginning) it did
 wast away. Therefore let not the hearts of Gods
 people faint or be discouraged, though there are
 grosse failings among the Saints, and in those too
 that desire to be friends to *Dauids* kingdome,
 though there be much of passion and the infir-
 mities of men in them: Consider, Christs visible
 kingdome in this world stands upon the founda-
 tion of the new Covenant, it did help *David* to
 the kingdome, though through many Infirmit-
 ties. I speake not this, to Indulge any infirmit-
 ties in Gods Children, I desire that this glorious
 cause might be so mannaged, as it deserves; yet
 suppose its mannaged with many infirmities, so
 that many stumble at it, saying, Can this Monar-
 chy ever prosper? Let such consider that this glo-
 rious blessed cause is founded upon the new Co-
 venant, and though men cannot over-looke In-
 firmities, yet God will, and accomplish the thing
 notwithstanding them for the new Covenants
 sake, *I will be mercifull to their sins, and remember
 their Iniquities no more.* Consider, when Iesus
 Christ rid to *Jerusalem* as a King, he did not
 choose the most glorious Beast to ride upon,
 but he chose that Beast that was most weake,
 contemptible and simple, so now the Lord he
 chooseth *weake things to confound the strong,* and
foolish things to confound the wise. Wee have a
 good cause, and we are upon a good ground,

we are upon the new Testament ground; and seeing its founded upon the new Covenant, the grace of the Covenant will triumph over all the weaknesses and infirmities of the Saints that labour to carry it on: the Lord makes use of the weaknesses of his people sometimes, to make others blind, and to stumble, to be a rocke of offence, but when the worke is done, all their weaknesses saith the Lord shall be forgotten; the Lord will come and swallow up all in the new Covenant: as *Dauids* weaknesses, were a stumbling blocke to those that lived in his age, and when the Lord had stumbled all in that age and generation, then he makes his worke to arise higher and higher, through the grace of the new Covenant: and so it will be with the visible Kingdome of Jesus Christ, because its founded on the new Covenant, which is a sure and an Everlasting Covenant; he hath made *with me an Everlasting Covenant, ordered and sure*: the Lord hath founded it so sure, that all the Devills in Hell, and all the rage of men in the world, cannot hinder it, *Though my house, saith David, be not so with God, yet he hath made an Everlasting Covenant with me, which shall stand*; though the Saints doe not grow in grace, yet this glorious worke of Christs kingdome, which is founded upon the Everlasting Covenant, must goe on: the House that is builded upon the rocke, though the winds blow, and floods arise, and beate upon the House, it stands fast, because its built upon the rocke; so, Christs Kingdome it hath a rocky foundation, its founded upon the Covenant of God, that is, an Impregnable rocke; Its such a foundation that all the world cannot hurt, if any come and strike

at it, it will grind them to powder; this is a sweet consideration, and should provoke us to looke up to God, for the accomplishing of this great mercy; and to looke unto him for new mercy's, Gods people stand for nothing concerning this kingdome, but God will make the world one day know, it was a peice of the new Covenant. The unworthynes of the Saints shall not hinder them of this mercy, for new Covenant Grace will ride Tryumphing over the head of all the Infirmities of the people of God.

Use 3. Thirdly, Another thing (if it be a mercy lodged up in the new Covenant) we may learne hence is, *That it is not strange, or it ought not to be strange to us, if we should see a death upon this worke, if we should see this worke struck dead, when it may be it seemes to be coming forth; for indeed its Gods way in bringing forth mercy's of the new Covenant, to strike the mercy dead. Abraham had two sons, the son of Hagar the old Covenant, and the son of Sarah the new Covenant; there's no death comes upon Ishmael the old Covenant, but there comes a death (Abraham's body is dead, and Sarah's wombe is dead) upon Isaac the new Covenant, the new Covenant mercy is struck dead, so when the Lord will set up his Son as King, he will doe it upon the account of the new Covenant, therefore we must expect this new covenant mercy to passe through death, so that God strikes the new Covenant mercy dead, before he brings it forth. When the Children of Israel came out of Egypt, they come out upon the account of the new Covenant, God remembers his Covenant and sends Moses to them, thereupon they are full of expectation*
of

of deliverance, but presently their burdens were encreased, and their oppression encreased, and thereupon all is struck dead, and they are further from deliverance than ever they were, and yet notwithstanding when God had tryed but a while their faith and patience, (for that is the end of all his bringing deaths upon a worke, to try our faith and patience, but) so soone as ever that was tryed, then the Lord brings them forth by his glorious hand. So it was with *David*, God had promised him the kingdome, yet there was a wonderfull death came upon *David's* kingdome, *David* is made a king, and some few come to him, and *David* had some faith, when *Abiathar* the Priest came to him when he fled from *Saul*, saith *David*, *Abide with me, and thou shalt be safe, for with me there's safety*, but when his kingdome is just ready to come to him, there comes a great sentence of death upon the worke, because its a new Covenant worke, all is struck dead, *I shall certainly perish one day by the hand of Saul, and I must leave the Country*; saith *David*, so its with all new Covenant mercy's, that the Lord might try the faith of his Children, which he will have tryed, and that he might make the mercy the sweeter when it comes, and that we might be more in crying to him: God strikes the worke dead, that we might exercise the more faith and prayer, therefore let us not be discouraged, when we see a sentence of death upon it; it would be a great discouragement to me, if there were not a Sentence of death upon it, I should beleive then it were a greater way off than it is, for if it be a new Covenant mercy, there must be a Sentence of Death put upon it. As in

The fift Kingdome,

mercy's to a particular soule, God will have the soule stricke dead, before the Lord reveale the new Covenant mercy to him, that the soule shall say, I can see nothing, I have nothing at all; it can see no wisdom, no righteoufnesse, nothing in it selfe, and when all is stricke dead, then the Lord comes with new Covenant mercy's to the soule; so, when the Lord intends to set up his Sonnes kingdome in the earth, it must first be wholly stricke dead.

Use 4. Fourthly, If this kingdome of Christ be a mercy lodged up in the new Covenant, then we should waite upon God patiently for the bringing of it forth: New Covenant mercy's they are to be waited for: *Abraham* lost himselfe greatly in murmuring, while he was waiting for the fulfilling of the new Covenant promise, he cries out, *I goe Childlesse*, he had a promise, and because he sees it not fulfilled, he cry's, *I goe childlesse*, and this *Eleazar of Damascus*, who is *Steward of my house*, must be my heire: and what doth this his repining bring forth? why presently the very next thing we read, is *Abraham* and *Sarah* distrusting God, lay their heads together, and upon advice, he goe's in *Hagar*, (he turnes into the old Covenant) and had fruit by her, and there *Abraham* rests and settles himselfe some yeares; he goes and turnes into the old Covenant by an Impatient waiting for the new Covenant; we are not to waite as Idlers doe for helpe in a ditch, and cry God helpe us, but we are to wait as if we would have it in by our very striving & struggling, yet notwithstanding there must be a quiet waiting on God for his time, so it should be with us, for this new Covenant mercy;
waite

waite for it patiently, be content with it in Gods own time, when he will bring it forth, and the more our heart is brought to lye downe submissively before God, its a great argument that the mercy is so much the nearer; the Lord doth ordinarily in giving forth the mercys of the new Covenant (though there may be striving and struggling for a time, yet) he brings the hearts of his Children to this, Lord when thou wilt, in thine owne time; O that God would bring all the hearts of his Children to this, that our hearts might not be engaged by our own thoughts, but that we may be so free that God may have his own time, that there may not be an Impatient spirit in waiting.

And is it a new Covenant mercy, *this will be a sweet mercy when it comes, all the new Covenant mercys are sweet things;* what ever the world thinke of Christs kingdome, when it comes it will be a sweet thing; that the Saints shall have glory hereafter, doth that hinder the spirituall enjoyment of God here? so, the outward kingdome of Christ, what will that hinder the spirituall enjoyment of Christ? But the Devill play's his game thus in the new Testament Times, he made men to looke for an outward kingdome onely, when Christ was about to set up a spirituall kingdome; and now that Christ would set up an outward kingdome, saith the Devill looke onely to the spirituall kingdome, as if the outward and spirituall kingdome could not stand together, as if the glory of the body's and soules of the Saints could not stand together.

And then againe, If it be a new Covenant mercy, *it will be a spirituall thing; though some*

may call it a carnall and a low thing, yet it will be a spirituall thing; the Lord teach us to waite upon him, to looke up to him, to trust in him, to relye on him, for there shall be a day of his kingdome; our worke is to waite; seeke, pray, and waite in these day's; the Lord teach his people to goe along with him, as the little Children at his entrance into *Jerusalem* cryed *Hosanna*, *Hosanna*; he rides upon a poore meane creature, the foale of an Asse, and the Children follow him crying *Hosanna*, *Hosanna*; so we should eye the Lord *Jesus* now in the meanest appearances, and follow him crying *Hosanna* in the Highest, this we should doe.

The Lord make us waite on him for his owne Time, and that time is not farre off, I cannot thinke its farre off; because many thinke it a great way off, its an argument to me its neare, for God comes upon his people when he finds not faith on Earth, when Gods people say its farre off, then its neare; as, when God sent *Moses* to tell the Children of *Israel* the Lord would deliver them, but before deliverance, the sentence of death comes, and O say they to *Moses* & *Aaron*, what have you brought us to? where is their faith now, expecting deliverance at the hand of God? Now it was worse with them than before, and their bondage is encreased, and their deliverance was thought further off: O but then was the Lords time, he Immediately brought it to passe; then was the Lords time come, when their faith was gone. So when *David* stood up first upon the account of his kingdome, saith he, to *Abiathar*, Come with me and thou shalt be safe, I am sure God will give me the kingdome; though

though *Saul* be a Potent Enemy, and mine Enemies many, yet I am sure God will give me the kingdome; but yet, after that, when *Saul* pursued him that he was forc't to fly out of one Hole into another, Now, saith he, *shall I perish one day by the hand of Saul*; then, when he thought it thus farre off, then the kingdome comes forth, the hand of the Lord cutts off *Saul*, and the kingdome immediately comes to *David*. As when the Children of *Israel* came out of *Babylon*, they thought they should have all things, then *Jerusalem* built, and the Temple, and all things; but when they were about it, building the Temple, now a stop is put upon the worke, and they cry, *The time is not for the Lords worke yet*, till that *Haggai* and *Zachary* tells them, *Now is the Time for building the Lords Temple*: As it is with private Christians in a doubting houre, Saints usually conclude, we are too forward for that time; observe, *Then is Gods time*; they had faith at first, and after their faith fayles from the worke, and they said, *it was not time*; mark, *then was the time*; the Lord sends *Haggai* to tell them, they liv'd in their Ceiled Houses, and neglected Gods house; O now was the time when they thought not of it; And just so, when Christ suffered on the Crosse, *We thought*, say the Disciples, *this was he that should have delivered us*, their hope was gone of any deliverance by him, yet then was their Redemption at hand, their Redemption comes forth immediately, he finishes the worke of Redemption at that time; so that to have faith struck dead, is not an Evidence that the worke stands a great way off, but that its neare
and

and approaching : surely the Lord will come forth in his Time, and he is not farre from doing some great and glorious thing in the world ; Gods peoples faith is not groundd upon fancies, but they see and know that God is doing some glorious thing in the world, he is overturning kingdomes, and setting up the kingdome of his Son ; O that we could quietly looke up unto the Lord, and waite upon the Lord, *Serve the Lord with feare, and rejoyce with Trembling, kisse the Son lest he be angry yee great ones of the Earth, lest his wrath be kindled ;* and you that follow the Lord, O doe you *rejoyce with feare, and serve him with Trembling ;* they that stand may fall ; O when was there such a falling as now shall be, when the Lord saith, *I will arise to shake terribly the earth ;* no History can paralel such shakings as have been in these last dayes, therefore we had need take heed lest we fall, and looke up to the Lord that we may stand : Indeed its a blessed truth, what ever men may thinke of it, so sure as my hand is upon this Bible, so sure shall such a thing come forth in due time, for as this is the true word of God, of a true God that cannot lye, so certainly it shall come to passe.

I have onely insisted on one particular, *the kingdome as a Branch of the new Covenant,* but to speake of the kingdome as its held forth in the Word, would take up a large time, for there's not any one truth hath more to be said from the Scripture for it, than this, *of Christs kingdome,* for as the end of all is Gods glory, so, this is that ; concerns Christs glory, there's a vane
of

founded upon the new Covenant.

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of it running through the Scripture, from the
first promise made to *Abraham*, to the last
spoken of in the *Revelation*. The Lord
give us hearts to looke up to him
for the accomplishing of
it in his Time.

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1871

Signes of the Times.

MATHEVV 16. 3.

O yee Hypocrites, yee can discerne the face
of the skie, but can yee not discerne the
signes of the Times?

THese words are spoken by our Lord
and Saviour Jesus Christ, unto a ge-
neration of men, which came to him
tempting him, desiring him to shew
them a signe from heaven, in the first verse, *The
Pharisees also with the Sadducees, came, and temp-
ting, desired him that he would shew them a signe
from heaven.* The Pharisees and Sadducees they
were in their Principles, contrary and opposite
one unto another, and yet they can either of
them very well agree and comply against Christ,
and both joyne hands and heads in tempting our
Lord; and their Temptation it ly's in desiring a
signe from heaven: our Lord Jesus he takes oc-
casion from this, to mind them of the signes of
the times, *Can yee not discern the signes of the
times?* and lest that they should reply that
these signes were so darke that they could not be
knowne, therefore our Lord labours to convince
them, and that from things that were of a more
outward nature, you say *in the evening it will be
faire weather, for the skie is red, and in the morn-
ing it will be foule weather to day, for the skie is*
red

red and lowring, O yee hypocrites, yee can discern the face of the skie, but can yee not discern the signes of the times? As if he should have said, what, are yee not as wise in spirituall things as you are in Temporall? are you not as wise concerning the signes of the times, as ye are in outward signes? yee can discern the face of the skie, how is it that you are not so wise as to discern the signes of the times?

I shall not spend much time about the words, in the words, there is this Observation,

Observa: That the Times of the Lords more glorious appearance and manifestation of himselfe, they are times that are marked out, they are such times as have evident signes set upon them. This, the word of Christ doth clearely hold forth, *Can yee not discern the signes of the times?* As if he should have said, the present time, its such a time as hath signes set upon it, ye might see signes if so be that ye were not blind; If so be that I should run through the booke of God, we should finde this to be a truth.

First, There was a great and wonderfull appearance of the power and majesty of God, when the Lord was to deliver *Israel out of Egypt*, and that was a remarkable time, a time that God had mark't out, 430 yeares; *At the end of 430 yeares, all the host of the Lord, its said, came out of the Land of Egypt.*

Secondly, At the time of *Israels coming out of Babylon*; There was a glorious appearance of God, in stirring up the heart of *Cyrus*, of a Heathen, to make him so forward and ready of his own accord, to put on the worke of God, of building the Temple, and make Proclamation through-

throughout all his Dominions, to the Jewes, to goe up to *Jerusalem* to doe this worke; here was a great hand of God: now this time was also mark't out, seventy yeares *Israel* was to be in *Babylon*, and then to come forth.

Thirdly, The time of our Lords first Coming; it was a time wherein there was a glorious manifestation of God, God now manifests himselfe in the flesh, as the Apostle tells us; now, what remarkable signes were set upon this time? there were three remarkable signes set upon this time, by either of which this Generation, might have knowne or discerned Jesus Christ to be the True Messiah.

First, There was at this time the departure of the Scepter from *Judah*, Prophefied of by *Jacobi*, as you may find, *Gen. 49. 10. The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, untill Shiloh come*: that is, untill Christ come: so that whensoever the Scepter was taken away from *Judah*, they might then conclude, now will the Messiah come, now is he in the world, whether we see him or no, yet he is come, for the Scepter was not to depart till he was come: now its observable, that at this very time the Scepter was taken away, for this *Herod*, that was now king in *Judea*, he was a stranger, and not of the blood of the Jewes, an *Idumean*; and he was the first stranger that ever was King over the people of the Jewes, for they had alwayes some of their own nation ruled them, but now there was a stranger swaying the Scepter among them at this time; so that here was an Evident fulfilling of the signe of the time; at this time the Scepter was gone, so they might

might well have concluded the Messiah was come from *Jacobs* Propheſie, that *Jeſus* was the Messiah, for he comes at the very ſame time that the Scepter departed.

Secondly, There was another remarkable ſigne of the Time, and that was, *The Expiring or ending of Daniels ſeventy weekes*, its foretold to *Daniel* that ſeventy weekes ſhould be the tearme of time unto the Messiah's appearance, *Dan. 9. 24. Seventy weekes are determined upon thy people, and upon thy holy City, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for Iniquitie, and to bring in Everlaſting righteouſneſſe, and to ſeal up the viſion and Propheſie, and to anoint the moſt holy.* Seventy weekes was the determined time of Chriſts coming; that is, from the time the Angel here ſpeakes theſe words, ſeventy weekes, or ſoure hundred and ninety yeares, reckoning ſo many dayes as there are in ſo many weekes, for that indeed is the Holy-Ghoſts way of account; now it was cleare enough, that the ſeventy weekes muſt be either expired, or very neare expiring about that time; and therefore that was another great ſigne of the Time, that the Lord *Jeſus* came and declared himſelfe to be the Messiah, about that time that *Daniel* had foretold the Messiah was to come forth.

Thirdly, There was another Evident ſigne of this time, and that was, *Chriſts doing of thoſe things that were foretold ſhould be accompliſhed by the Messiah, and that in the day of his appearance;* as Chriſts opening the eyes of the blind, the eares of the deafe, cauſing the lame to walke; in the 11th of *Maſch: The lame walke, the dumb ſpeake,*
the

the dead are raised, the Lepers are cleansed, and the poore receive the Gospel; Here were the signes of the Times. It was foretold by the Prophets, that when the Messiah came, these things should be done, now they saw these things done; Jesus Christ comes and doth these very workes and miracles that they expected should be done by the Messiah, therefore this was a very convincing signe of the Time, that Jesus Christ was the Messiah, and therefore Jesus Christ labours to convince *John* by these signes of the Times. But then

Fourthly, The time of *Christ's second coming*, that shalbe another time wherein the Lord will most gloriously appeare and manifest himselfe; now that time also hath most evident and remarkable signes set upon it, and that by the Lord and his Word. If we looke into the 24 of *Mathew*, we shall find many of the signes of this day; I shall touch upon some few, in the 10 verse, *Many shall be offended, and shall betray one another, and shall hate one another*; there's one signe of that time; many offended at the wayes and people and truth of God, hate one another, and betray one another. Againe, *Iniquitie shall abound*, (vers. 12.) and the love of many shall wax cold; many shall fall away. Againe, in the 29 verse, in those times the *Starres shall fall from heaven*, an Apostacie of such as shalbe eminent leading men in the Churches of Christ, for indeed *starres* in the *Revelation* are interpreted to be the Angels of the Churches; now Immediately before that time, there shall be a great dropping of *Starres*, of great leading eminent men in the Churches, they shall fall from heaven, from their

former walkings, and the truth, and wayes, and cause of Christ. Againe, at that time, there shall be some *shall smite their fellow-servants* (at the latter end of this Chapter) and that under this pretence, *my Lord delay's his coming*; clearly intimating, that Immediately before his coming, some should smite and beate their fellow-servants, why? why indeed because they speake of the coming of their Lord as neere, and the other they say its a great way off, and that they make more haile then is meete; they *eate and drinke with the drunken*, that is, have society with those that are enemies to Christ, and his worke. And then another signe of the time is, there shall be *a very great sleepe upon the virgins*, that is in the next Chapter, a great sleepe among professors, those that stand up for the wayes and truth of Christ. There are many other signes of this time, but I cannot run over all; so that all the times of Gods more glorious appearance and manifestation of himselfe, they are such times as the Lord hath mark't out, and set evident signes upon them whereby they may be knowne.

1. Reason. And indeed God hath done it to the end, *that he might thereby strengthen the faith of his Children*; what strength was it to the faith of Daniel, when once he came to find the signes of the times, when he came to find the time was expiring, the time of the Jewes captivity? why, this sets his faith on worke, and lets prayer on work, as you may see, Dan. 9. 2 & 3 verses, *I Daniel understood by booke the number of the yeares, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish 70 weekes in the desolations of Ierusalem, and I set my face unto*

Signes of the Times.

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unto the Lord God, so seeks by prayer and supplication, with fasting, and sackcloth, and ashes. The seeing and the knowing of this time, the 70 yeares were now expiring, let Daniels faith on worke, and makes him goe & fall upon his knees before the Lord; this was that that stir'd up his faith, he saw the signes of the times, the time was now expired or expiring; our deliverance is neere saith he, and therefore he goes to seeke the Lord by prayer and supplication, so that its that which is a great strengthening of faith: and indeed our Saviour seemes to make this one of his maine ends in laying downe so many signes of the time of his second coming, that his Children might have their faith strengthened in the truth when his coming draw's neere, therefore he saith, *when you shall see all these things, know that its neere even at the doore*, that is, when you shall see these signes come to passe, know that its neere, even at the doore: and so likewise, in another Evangelist, *when you see these things come to passe, lift up your heads with joy, for your redemption draw's nigh*; as if he should have said, when you see these signes fulfilled, then know that your redemption draw's nigh, let this raise up your faith, let this encrease your joy: as here, when in the evening the skie is red, it doth strengthen our reason, it doth prognosticate faire weather, and in the morning when its red and lowring, foule weather; so, when the people of God see the signes of the times, they doe prognosticate to their faith, the event of the times; what God is doing, and what God will doe in the time, as the other those outward signes doe prognosticate the event of weather to our reason.

2. Reason. Againe, our Lord hath left such remarkable signes of the times, *that he might hereby leave his Enemies inexcusable*; Christ makes this a great aggravation of the sin of the Pharisees, that they had signes of the times, *O yee hypocrites, can yee not discern the signes of the times?* as if he should have said, yee have the signes of the times, by which if yee will not be wilfully blind, ye cannot but understand something, if yee had not these signes of the times, there might be some excuse and plea for you, O but you have the signes of the times. Thus he doth aggravate their sin, rendring them inexcusable; the great workes that Jesus Christ did when he was here on earth, as his working of miracles, they were one of the signes of the times, and the Lord Jesus Christ doth endeavour to render them inexcusable, and that by his workes: and in the 15 of John 22 & 24 ver. *If I had not come (saith Christ) and done among them the workes which none other man did, they had not had sin, but now they have no cloake for their sin.* When they had such an evident and remarkable signe of the time, as Jesus Christs doing such glorious workes among them, that they might indeed say, we have the Messiah; when they rejected Christ in the face of such a cleare signe, it rendred them inexcusable: So, when the signes of the times doe point at such a worke the Lord will have done, that signe of the time, will render men inexcusable before the Lord that doe not do that worke, that, by which the Lord Jesus Christ did silence the Scribes and Pharisees, namely, the signes of the times, he will silence many with one day: when men shall be excusing themselves, and saying; Lord we would have

have served thee but we did not know thy work, he shall say, what did ye not see the *signes of the times*? did not my Prophets speake to you of the *signes of the times*? did not my Prophets speake, did not my providences worke, did you not see the *signes of the times*? were not things publicke enough, and visible enough? this will leave poore soules inexcusable, men may perish through not observing the *signes of the times*. Doe but a little consider this Generation of men, they doe professe much willingnesse to come to Christ, they desire a *signe from heaven*, we would faine know that thou art the Messiah, could we but be convinced of it; *Oh* (saith Christ) *ye hypocrites, can ye not discern the signes of the times*? he bids them presently looke into the times; they perished upon not observing the *signes of the times*; so the Jewes, we would receive Christ, if we had but a *signe*, the Jewes require a *signe*, and the Greekes seeke *wisdom*, but they have the *signes of the times*, the *Scepter is departed from Judah*, *miracles are wrought by Christ*, and they had also the *signe of Jonas*, Christ is buried in the wombe of the earth three dayes, and rose againe, but they did not observe the *signes of the times*; many men will be found in that very case the Scribes and Pharisees were in, splitting upon this rocke, *not minding and observing the signes of the times*.

Quest: How comes it about, or what hinders men that they cannot see the signes of the Times?

Answer: Severall things hinder men, and blind them, that they see not the signes of the times, though they be never so evident.

First, *Their own Interest being exceedingly advanced, and set up very high in their owne hearts, and love to that above all other things whatsoever:* men will not see the *signes* of the times when ever they come forth, when their hearts are set upon their *Interest*, for whensoever the *signes* of the times come forth, its a hundred to one if they doe not run crosse to that mans *Interest*, and if so be mens hearts are set upon their *Interests*, then they will be blind and not see the *signes* of the times. And indeed so it was with *Pharaoh*, there was a great *Interest* that *Pharaoh* had, there was an *Interest* of *gaine* and *profit*, there was a wonderfull deale of advantage came to him and his Nation by the worke of six hundred thousand men, all in slavery, working in bricke, this his own *Interest* blinds his eyes that he could not see the *signes* of that time, that he had then: and it was this very thing that kept this generation of men that they could not discern the *signes* of the times; what was it that made them not discern Christ to be the Messiah? O, there was their owne *Interest*, they had all the honour, and all the credit, esteeme and reputation, the people cry'd them up as the onely men, and now they saw if they should owne Jesus Christ, their honour was gone, and their *Interest* would be lost, and that blinds them, that they could not see the *signes* of the Times: there's nothing blinds a man so as his *Interest* doth, if his heart be glued to his *Interest*, and set upon it, I will have my *Interest*, let light be never so cleare, and signes be never so evident, a man that sets up his owne *Interest*, he will never discern nor take notice of the *signes* of the times; If there be any thing that

that blinds men that they cannot see *the signes* of the times at this day, I am perswaded this is one thing, *the Interests of men*, of this sort of men, and the other sort of men, they have an *Interest* that runs crosse to that which is held forth by the *signes* of the times, that ought to be done, if this be done (say they) our *Interest* will downe, this must downe that I have so much set my heart upon, therefore they will not owne *the signes of the times*, this blinds men that they cannot see the *signes* of the Times.

Secondly, *When they have an Envie*; there's a secret envie in the hearts of men against this or the other person, or this or the other party; if so be things should come forth, as they are held forth in the *signes of the times*, they see such and such men will be equall with them, or above them, and that they cannot bare; this was very evident in this generation of men the Scribes and Pharisees, they had a cleare discerning that if so be they should have come and owned things as they were held forth in the *signes of the Times*, and owned Jesus Christ for the Messiah, the Lord Jesus must be set up above them; they could not endure that the Lord Jesus should be set up above them, for they envyed him in their hearts, they had drunk in a præjudice against him, therefore could not endure that Christ should come and sit above them, and hence they could not see the *signes* of the times; and indeed this was a thing so visible, that *Pilate*, a Heathen, could discern it; *he knew that for envie they had delivered him*, that what they did to Christ was from their envie more than their zeale; so, men discern if things goe on as they are pointed at in

the *signes* of the times. (they feare) those they envie will come to be equall with them, and the like; if it were not for mens *Interest*, and mens *envie*, one man at another, they could and would see more of the *signes* of the Times.

Thirdly, *When that there is a heart in men that is gone, that is backslidden and departed from the worke of God in the time, that is that that doth blind men that they cannot see the signes of the times*; and so indeed it was in this Generation, our Lord saith to them that they were a wicked and an adulterous Generation, *a wicked and an adulterous Generation seeke after a signe, they were a generation of men that were gone from the work of God, adulterated from the work of God, they were so backslidden from it that now they had no heart, they had no love to it; they had set their love upon others, and their hearts were not upon God, and upon his glory, and upon his cause, & instead of seeking the signes of the times, they seeke after other signes, as it is with backsliding hearts, they will endeavour all they can to shift off all conviction; its said, they came to Christ tempting him and desiring him to shew them a signe from heaven; Wherein lay this Temptation? it lay as I conceive in this, in that they came in a secret and subtile designe, pretending they desired much to be satisfied that he was the Messiah, and yet notwithstanding they had a subtile designe to shift off all conviction; for indeed the signes of the times they were so manifest, they did staire so fully in the face of this Generation, and they did make their consciences so bare and naked, that they were many times troubled with Throbs and Check's, O this is the Messiah, this*
is

is the Christ, so that now they come to still their consciences, in a subtile way they labour to shift off all conviction; they say, *Lord shew us a signe*, as if they should say, Lord we would be willing to receive and owne thee as the Messiah, but condescend so farre to us as to shew us a signe; though they had experience time after time, Christ would not condescend to them in their flattering hypocriticall way; they would say, the Messiah is meeke and humble, we will aske a signe, if he will not give it us, he is proud, he is not the Christ, and this they thought would ease their consciences; for they had strong convictions, though they laboured to evade them; now Christ seeing they came in this hypocriticall way, he answers them, *Can yee not see the signes of the times?* he caught them in their subtilty and hypocrisie, tempting of him, therefore he presses the more upon them, *Can yee not discern the signes of the times?* He takes the signes of the times and makes them lye more close upon their Consciences: Christ would not yeeld to them to give them such a signe as they would have, but puts them upon the signes of the times, to consider them; and if Christ should have given them a new particular signe, they would not have beleived it, if they would not be convinc't by the signes of the times: as it is in the Parable of Abraham and Dives and Lazarus, in the 13 of Luke, *They have Moses and the Prophets* (saith he) *if they will not beleive them, so neither will they beleive if one should goe from the dead to them.* Christ goes downe into the grave and rises againe after three dayes, there they had a new signe, and yet they would not own this neither, but hire others

to keepe off the knowledge of it from the world by telling of a lye. Now when light breakes in upon men, to require *a signe*, that is, another light than the *signes of the times*, its hypocrisie, to shift off the light that men have; therefore Christ calls them *an hypocriticall Generation*, whose hearts were not real to the worke & cause of God; when God clearely appears among us in his workes, and in sundry *signes*, then for men to call for *other signes* its provoking: Christ doth give them a *signe*, *There shall be no signe given this evill and adulterous Generation, but the signe of the Prophet Jonas*; what *signe* was that? he gives them *such a signe*, that they should never see the *signe*, till the worke was over; they could conclude nothing from it till it was too late; *As Jonas was three dayes and three nights in the Whales belly, so shall the Son of man be three dayes and three nights in the belly of the earth*, they could gather nothing from this *signe* till Christ was dead and risen againe, and then the worke was over, & they had fild up the measure of their Iniquitie; and so they could gather nothing from *this signe*, till it was too late; therefore its bad dallying with, and tempting of the Lord; Christ gives these persons *a signe* for the hardening of them, *a signe* in Judgement, *a signe* that should not open their eyes till it was too late, therefore take heed of shifting off the *signes of the times*; take heed against *cleare signes*, to shuffle off Gods worke, saying, I must have *some other signe*, or *some extraordinary signe*, God will not be dallyed with in such things as these are.

The

The second Sermon.

MATHEVV 16. 3.

O yee Hypocrites, yee can discerne the face
of the skie, but can yee not discerne the
signes of the Times?

Surely its good for us to know the
times, the signes and seasons of Gods
worke, and this is that that is here
held forth to us, and shall be the sub-
ject of my present discourse, namely, *The signes
of the Times.*

Quest: What are the signes of the Times?

Answ: Truly it was not in my thoughts till
very lately, that it had been a Question among
any of the Children of God, *Whether or no the
worke of the present time, were the worke of Christs
kingdome?* I did conceive it to be one great Arti-
cle of our faith, that the work that God doth call
his Children to at this day, (and he calls upon
them from heaven to attend to) had been *the
worke of Christs visible kingdome over the world;*
but there is a notion among good and holy men
worthy Instruments of Christ, that we are not to
expect such a thing as *this first kingdome*, untill
such time as our deare Lord and Saviour Jesus
Christ shall come forth, and bring his kingdome
with him; and indeed if so, I must confesse for
my owne part, I am very much in the darke what
should

should be *the worke of the present time*; and what the worke is, that the Saints and people of God are called to, if the dispensations of God doe not call to this, and if the word of God doth not leade them to this, if all doth not leade us to this, namely, *To looke upon the worke of Christs visible kingdome in the world*. Satan that is indeed the grand Enemie of the kingdome of our Lord Jesus, he doth labour (as you may have observed) might and maine, so long as he could, wholly to obscure the notion it selfe of *a visible kingdome*, and indeed, to hold the Saints and people of God, in such a beleife, as that there was no such thing at all as *an outward kingdome*, but it was a phansie and a dreame of those who ever they were that did expect it; and truly, it was none of the least of the subtilties of the Serpent, in setting abroach those principles of late yeares among professors, that all things were to be taken *spiritually*, and so indeed make them to allegorize the whole Scripture, knowing that could he once bring them to this, he should thereby keepe downe *the kingdome*, which he did clearely foresee was neere approaching, and would rise in the world; but when the Devill saw that his pollicy fayl'd him here, and that indeed there was such a blessed light of *this visible kingdome* let forth into the world, that all those mists that he rais'd could not darken the light of it, why truly (as I have feared others doe) he fly's to this retreat as to another hole, out of which he might beate downe the present worke of the Generation, namely this, to perswade the hearts of the Children of God, and to make us all be of a beleife, that there is no such thing that Saints should
 looke

looke for, or expect, or attend unto, *as a visible kingdome*, untill the day of Christs appearance; and truly if so be the Devill can but accomplish his end and designe here, if he can but bring us to the beleife of such a thing as this, he doth know full well, that he shall as effectually oppose and strike dead the present worke of the generation, as ever he could have done if he had held the people of God in the beleife of the other thing, that there is no fift kingdome at all; for what are Saints called to, or can they doe, unlesse it be onely to pray and to beleive, which Saints of all ages and generations from the beginning of the world might doe? I say, what in this age are they in an especiall manner called to, in reference to Christs kingdome, if so be there be not such a thing till Christ appeare? I desire to speake this soberly, because indeed I could not wave it.

I thought to have fallen directly upon *the signes of the Times*, and not to have spoken any thing as to the thing it selfe, but truly all *signes* will be of little use, if the thing it selfe be in doubt; therefore I saw a necessity that something be spoken unto that; To cleare therefore the conceptions of the people of God in this, and that we may goe upon as cleare ground as may be, let it be considered,

Asser: *That the kingdome of Christ, his visible kingdome, or that thing called the fift Monarchy, is twofold, or it doth consist of two parts, namely, the kingdome of the Stone, and the kingdome of the Mountaine.*

The first of these I conceive to be *as the evening time of that kingdome*, to wit, all that time that is to be, before the rising of the morning.

Starre,

Starre, the sun of righteousnesse Jesus Christ; the last is the morning starre of that kingdome, that which succedes the rising of the morning Starre and Sun of Righteousnesse.

The first of these, it is (as I may so say) the *working kingdome of the Saints*, its that kingdome wherein Saints are by their Lord Employed to doe some notable service against his coming; which is, *The breaking downe the great Image, the bringing downe all his Enemies*, that when he comes he may find them his footstool, for he is to sit at the fathers right hand untill all his Enemies be made his footstool, therefore this *kingdome of the Stone* is the working kingdome, the kingdome wherein the Saints are Employed in a glorious worke for Christ, to plucke downe all, that Jesus Christ when he comes may have his Enemies his footstool.

The other I call the *kingdome of glory*, wherein the Saints shall not so properly worke, but receive; they shall in that kingdome, the *kingdome of the Mountaine*, be glorified with Christ, and receive the reward of their workes.

The first of these its a kingdome wherein *plowshares are to be beaten into swords*; and if we consult the Prophets that speake of this time, we shall find the command is, *Beate your plowshares into swords*, intimating that in the time of this kingdome, there shall be wonderful use of swords, weapons of warre.

But the Second, the *kingdome of the Mountaine*, is a kingdome wherein *swords are to be beaten into plowshares*, noting the wonderfull peace of that kingdome, that there shall be no need of, nor no use for swords in that *kingdome of the Mountaine*.

This

This twofold state of Christs kingdome, we have resembled and set forth by a double Type, *Dauids kingdome* was a Type of the first, *Solomons* of the second; *Dauids kingdome* was an eminent Type of the *kingdome of the Stone*, and therefore it rose by the *hand of God alone*, in a wonderfull way; a company of poore men come to him, and all the world is against him; and the worke is slow at first, it creepes up by little and little; and *Dauid* puts downe all his Enemies round about, as the *Midianites*, the *Moabites*, the *Ammonites*, the *Philistims*, &c. and makes them all stoope to him at last: This was the *warring kingdome*, a kingdome wherein there was blood. *Solomons kingdome*, was a Type of the *kingdome of the Mountaine*, wherein was peace. Therefore the 72 *Psalme*, wherein is described the glory of this kingdome, its entitled a *Psalme for Solomon*, so that *Solomons kingdome* was a Type of the second.

This distinction likewise is warranted, by that distinction that we find in *Daniel* of his mysticall numbers, looke into the last of *Daniel*, and you shall find two sorts of numbers, 1290 dayes, and 1335 dayes, *Dan: 12. 12, 13.* And from the time that the dayly sacrifice shall be taken away, and the Abomination that maketh desolate set up, there shall be 1290 day's: Blessed is he that waiteth, and cometh to the 1335 dayes. The first number 1290 dayes, points us to that time where the kingdome of the Stone begins, as it is the Stone of *Israel*. Observe that, for *Daniel* is now speaking of his owne people, so its the Stone of *Israel*, as *Jacob* calls it in his blessing of *Joseph*, there shall a blessed Stone rise among the Jewes; now as its the

the Stone of *Israhel*, to the kingdom of the Stone among the Jewes, begins at the end of the 1290 dayes: The second number, 1335 dayes, points at the time wherein the kingdom of the Mountain begins, when the Stone shall have broken all, and become a great Mountaine filling the whole earth; This likewise *Daniel* holds forth in the 7 of *Daniel*, where he doth make a manifest distinction, puts a cleare difference, betwixt the time of the taking away of the Beasts or little Horn's Dominion, and the time of the end, wherein the kingdom & Dominion, and the greatness of the kingdom under the whole heaven is given to the Saints, vers. 26. First, there is the time wherein the Dominion begins to be taken away, then there's a day of Consumption, and then there comes the end, and a turning of all worldly Powers into the hands of the Saints, The kingdom and Dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high; But I say, there is a beginning of this worke where they take away his Dominion, there begins the kingdom of the Stone; When the kingdom and Dominion, and the greatness of the kingdom under the whole heaven, comes into the hands of the Saints, there begins the kingdom of the Mountain. Now this Truth I am speaking of, or this twofold consideration of the fifth kingdom, indeed its a thing of so great concernment, that we cannot rightly apply the notion of the fifth Monarchy without the knowledge of it; its not a phansie or a dreame, but truly I looke upon it as being a maine and a principall part of that faith once delivered to the Saints, as touching the fifth kingdom; and the rather I speake

speake of it, because I finde divers good men writing of this *fift kingdome*, wholly passe over the *kingdome of the Stone*, and insift wholly upon the *kingdome of the Mountaine*, as if the *kingdome of the Stone* did not belong to the *fift Monarchy*. Now that this *kingdome of the Stone*, is a part, and a principall part of the *fift Monarchy*, is cleare and Evident, from *Dan: 2. 44*, *And in the dayes of those kings shall the God of heaven set up a kingdome, which shall never be destroyed; and the kingdome shall not be left to other people, but it shall breake in peices, and consume all these kingdomes, and it shall stand for ever. In the dayes of those kings shall the God of heaven set up a kingdome.* What is this *Daniel* calls a *kingdome* here, and the *God of heavens kingdome*? its no other but the *little Stone*, *Daniel* had been Interpreting all the parts of the *great Image*, and coming to interpret the *Stone* (having not spoken of that yet) he calls it a *kingdome*, and a *kingdome of the God of heaven*; therefore the *Stone* shall be a different kingdome from all the kingdomes of this world, for its call'd the *kingdome of the God of heaven*, in opposition to all the kingdomes of this world, of the *great Image* spoken of before: and its such a kingdome as shall never be destroyed; nor left to other people, but shall breake in peices and consume all the other kingdomes. Now what is that breaking peice, but the *Stone*? now this *Stone*, this kingdome, is called a *kingdome that shall never be destroyed*: now what is that that shall never be destroyed by any *Enemie*, but the *fift Monarchy*? therefore the *kingdome of the Stone* must of necessity be considered as the *fift Monarchy*, or as one maine peice of it: And though this *Stone* funda-

mentally is *Christ himselfe*, yet considered as *smiting the great Image*, it can be no other but *Christ Myſticall*, Christ in his Members; and the *cutting out of this Stone* cannot be meant, as some would have it, of *Christs first Coming*, for these Reasons.

First, *Because the kingdome of the Stone it doth arise in the dayes of the ten Antichristian kings*; and in the dayes of these kings shall the God of heaven set up a kingdome. What kings are these? these kings are not the *four Monarchy's*, for the kingdome of God was not set up in the time of those Monarchy's, but in the fourth and last one-ly; and here is spoken of kings in the plurall number, *In the dayes of those kings shall the God of heaven set up a kingdome*; those kings therefore are the *ten Antichristian kings*, which are set forth by *ten toes*, where the worke begins, and the first stroake is stricke; and are called the *ten Hornes* in another place; and in *Dan: 7.* those *ten Hornes* are interpreted *ten kings*, and in the time of those kings the Stone is cut out, they are the *ten Antichristian kings*; and if so, the Stone cannot be so early cut out, as the birth of Christ, for that was long before the ten Antichristian kings had being or existence in the world, therefore the kingdome of the Stone must be cut out later.

Secondly, *Because Daniel doth not see the Stone to smite, untill such time as he had had a view and representation of the great Image in all the parts of it before him, he saw it all come forth and exist in its state, before the Stone smites, therefore I conclude, that the cutting out of the Stone was not untill every part of it was come forth, and was in being in the world. But if so be we conceive*

ceive the cutting out of the Stone to be as high as Christs coming; then was the Stone cut out long before the last part of the great Image (the Iron and the Clay) was in being; and if the Stone was cut out so long before, then did the Stone lye still, and not doe its worke for many hundred yeares (surely it should not lye still for so many hundred yeares, and not doe the worke it was ordained to) for the very first stroake the Stone strikes, is upon the secte of Iron and Clay, which it could doe before they were in being.

Thirdly, *Because Daniels smiting Stone that he speakes of in the second Chapter, and Daniels Antient of dayes sitting, that he speakes of in the 7 Chapter, they must of necessity be one and the same, they are contemporary, for they doe one and the same worke, the very worke that is done by the one, is done by the other.* The Stone smites the Toes of the fourth Monarchy, and Daniels Antient of dayes sitting, casts downe the Thrones, and Judges, and destroy's the fourth Beast, here's one and the same worke, therefore they are one and the same time, the *Time of the cutting out* of the Stone, is the same with the *time of the sitting* of the Antient of dayes. Now if they are the same in time, the Stone cannot be cut out so high as Christs first coming, for the Antient of dayes sitting, its cleare its not till the *ending time* of the fourth Monarchy; then comes the Antient of dayes and sits in Judgement, and casts downe and destroy's the Beast and not before; therefore the cutting out of the Stone cannot be the first time, but at the close of the fourth Monarchy. And seeing it is so, that the kingdome of the Stone is a part of the *fift kingdome* or Monarchy,

and also seeing that the cutting out of this Stone, its not till towards the latter end of the fourth kingdome or Monarchy, then it doth follow, that this fift kingdome or Monarchy doth begin as its the kingdome of the Stone, at the latter end of the fourth Monarchy, and then of necessity it must have a beginning as its the kingdome of the Stone, before Christs appearance.

Now if it can be made appeare, that that, with which the fift kingdome doth begin, *the worke of the great Image, the overturning the Thrones of the kings*, is to be performed by the Saints, as chiefe Instruments in the mannagement of it, then, it followes of necessity there must be such a thing, *As the Civill and Military Power to be in the hands of the Saints, and that before the day of Christs appearance*, they must have this Power in their hands for the performance of that work; and if so, then *its not evill for the Saints and people of God, to seeke for it, to pray for it, to plead for it*, for its to come into their hands for the doing of their worke before the day of Christs appearance. Now that this worke with which the fift kingdome doth begin, *is a worke to be performed by Saints, as the cheife and principall Instruments in the doing of it*, is that that I would speake somewhat to at present. That there is a wonderfull glorious blessed worke to be done by the Saints in the world before the appearance of Jesus Christ. The

1. Reason. First Reason to make this good is, *Because the worke of breaking the great Image, its done by the Stone cut out of the Mountaine; its not done by Mountaines considered as Mountaines, its not done by nations considered as nations, kingdomes*

domes considered as kingdoms, for then it would be done by the Mountaine; but its done by a *Stone cut out of the Mountaine*, by a people pickt by God himfelfe out of the nations and kingdoms of this world, formed and united together by God himfelfe, which shall fall upon the great Image, and breake it to peices, its these that doe this worke: and further, its *cut out without hands*, Dan. 2. 34. *Thou sawest till that a Stone was cut out without hands*: and againe, if we looke into *vers: 45*. *For as much as thou sawest that the Stone was cut out of the Mountaine without hands*; its *cut out without hands*, that is, without worldly Powers, it shall not be done by the power of this world, but more Immediately by God; *without hands*, is, without the hands of men; I say, its done by a Power cut out of the Mountaine, therefore not by the Mountaine.

Quest: How doth it appeare that they shall be Saints, may not God take a people out of the Mountaine, and they not Saints?

Ans: I answer, Its cleare, they shall for the cheife, principall and leading Instruments be Saints, and that upon this account, *that they are called A Stone*: why are they called *the Stone*? but indeed in relation to the Lord Jesus Christ king of Saints, whose name and title this is, who is called *a Stone*: they are partakers of the name of Christ, to shew that they shall also partake of his nature; they shall have the Image of Christ upon them, therefore the name of Christ is given to them. If the worke were to be done by the kingdoms of this world, by nations as nations, what agreement were there between Christ and them? what agreement is there between

Christ and a company of poore Ignorant ungodly men? But there is a great agreement between those that shall doe this worke and Christ, for therefore they have the name of Christ given to them; and seeing it is so, it shall not be done by the body's of nations as nations, but by a people cut out of the Mountaine, out of the nations, by God himselfe for the carrying on of this worke.

2. Reason. Secondly, *Its cleare from Daniels vision that we have in the 7 Chapter, whence we may forme this argument; Those very people that the little Horne doth warre against, and prevaile against, and doth weare out all the time of his Dominion, those very people are they that at the ending time of his Dominion, shall take his kingdome and Dominion from him, but the first are Saints, therefore the last: To make both good, looke the 21 & 22 verses of the 7 of Daniel. I beheld, and the same Horne made warre with the Saints, and prevailed against them untill the Ancient of dayes came, and Judgement was given to the Saints of the most high: and the time came that the Saints possessed the kingdome. And againe, looke into the 25, 26, & 27 verse; And he shall speake great words against the most high, and shall weare out the Saints of the most high, and thinke to change times and Lawes; and they shall be given into his hand, untill a time and times and the deviding of time. But the Judgement shall sit, and they shall take away his Dominion, to consume and to destroy it unto the end. And the kingdome and Dominion, and the greatness of the kingdome under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdome is an Everlasting kingdome, and all Dominions shall serve and*

and obey him. So that observe, the very people that the little Horne warr's against in the day of his raign, that very people at the ending time of his Dominion, shall take his Dominion from him, but they are Saints; I say, Saints must be considered under that notion, in taking the kingdome and Dominion of the little Horne, as they are considered in the little Hornes warre against them, why, if we consider that, in the time of the little Hornes warre against them, he doth not war against them as they are nations, but against Saints as Saints, therefore when the ending time of his Dominion comes, Saints as Saints, (not Saints as the body of nations, for there was never yet a nation made up of Saints, but Saints as Saints) cul'd out, shall execute the vengeance of God upon this little Horne, that hath warr'd against them, and troden them underfoote so long.

Thirdly, *That generation of men shall destroy 3. Reason.* the kingdome of the Beast in the time when his kingdome is to be destroyed, that did beare witness against the Beast for Christ, all the time his kingdome stood; this is grounded upon the cleare truth, of the 11 Chapter of the Revelation, which tells us that the witnesses for 1260 dayes prophesied, in the end of this time they are kil'd by the Beast, they rise up againe, and rising up, they knock the Beast downe, for Immediately thereupon the tenth part of the Citie fell, and there was a great earthquake, and there were slaine of men seven thousand, and great feare fell upon all the rest, and they gave glory to the God of heaven. This is done by the rising witnesses, therefore that generation of men that have borne Testimony against the Beast, in the

time of the Beast's kingdome, that generation of men when his time runs out, shall give the deadly stroake to the Beast and his kingdome; but that generation of men that have borne their witnesse, hath not been in the world, it hath not been the nations of the earth, for *all the world*, saith *Iohn*, *wondered after the Beast*, and *all the Hornes*, and that with one mind, and with one consent, give up their power & kingdome to the Beast; and therefore not the powers of the world, but they that have borne witnesse against the Beast, all the time of his kingdome, and they are the poore despised handfull of Saints that have been in the world, that have borne their testimony against the Beast, and therefore they are those, who at the expiring time shall come forth and give the deadly Blow to the Beast.

4. Reason. Fourthly, *The Angel that enlightens the earth with the glory of the truth of the Lord, that is, that Angel or Instrument that shall ruine Babylon*, Revel. 18. 1. *And after these things, I saw another Angel come downe from heaven, having great power, and the earth was enlightened with his glory*. The Angel that enlightens the earth with the glory of God, carry's on the worke against *Babylon*, but the earth hath not been enlightened with the glory of God by the generation of the world, but the world hath been enlightened by the generation of the faithfull, that God hath revealed his truth to, they have been the light enlightening the world with the glory of Gods truth; and this Angel that enlighteneth the earth, with the glory of God, he gives the deadly blow unto the Beast; there where light comes forth, God will carry on the worke by those hands.

Fifthly,

Fifthly, *Those which have had a Bloody Cup* 3. Reason. *fil'd to them by the Beast all the time of his kingdome, those shall give forth a bloody Cup double to the Beast when his kingdome doth expire; that is grounded upon Revel: 18. 6. Reward her even as shee rewarded you, and double unto her double, according to her workes; in the Cup which shee hath filled, fill to her double.* Whence I reason thus, the Generation of men that have had the bloody Cup fil'd to them by the Beast all the time of his kingdome, they shall fill the bloody Cup to the Beast in the ending time of his kingdome, for, *reward her as shee hath rewarded you, and give her blood to drinke, give her double according to her workes*: But they that have had blood from the Beast all the time of his kingdome, have not been the nations of the earth as nations, for the Beast sits upon the nations, *the waters upon which the whore sits, are nations, and peoples, and multitudes, and tongues.* The Beast is strengthened by the nations that oppose the Saints, and tread underfoote the holy Citie; but they have been the Saints that have had the bloody Cup from the Beast, *The Horne made warre with the Saints, I saw the woman drunke with the blood of the Saints, and with the blood of the Martyrs of Iesus*: Now they that have had the bloody Cup, shall give the bloody Cup, they that have been thus dealt with by the Beast, shall thus deale with the Beast; they are the Saints, and therefore the glorious worke is carryed on against the Beast, (it shall be done) by Saints, as the leading Instruments. I shall speake yet a little more to this, because many begin now to thinke, that this worke must be carryed on thus and thus, by States and Kingdomes. Sixthly,

6. Reason. Sixthly, Another argument to prove this is, *The worke of God against Rome, shall be so managed, as there may be singing of Hallelujah's in the Churches for the carrying of it on: this is cleare from Revel: 19. 1. After these things, (that is, after the ruine of Rome, spoken of in the foregoing Chapter) I heard a great voice of much people in heaven, saying, Allelujah, Salvation, and glory, and honour, and power unto the Lord our God: here's singing of Hallelujah's upon the destruction of the Beast; but now this should be done onely by the clattering of a company of nations, falling upon the Beast and ruining him, what singing of Hallelujah's would there be in the Churches for this? what would there be more in this, than in the worke of Cyrus destroying of Babylon, or in Alexanders destroying the Medes and Persians Monarchy, or in the Romans destroying the Grecian Monarchy? for that was a part of Gods decree as well as this; what should the people therefore now sing Hallelujah's for, more than in those times? But because of the difference of the Instruments; things now being done in a more holy sanctified way, to a more pure end; and there shall be more of the Image of God appeare upon those that shall doe this worke now, and therefore they shall sing Hallelujah's; otherwise, the worke did not goe beyond the worke that had been done before.*

7. Reason. Seventhly, *The Ruine of Rome, or of the Beast, it shall be so carried on, that this worke shall be a shadow of the glorious kingdome of Christ, of the kingdome of the Mountaine. The kingdome of the Stone, when it comes to smite Rome, then shall be in it a resemblance (as it were) of the raigne*

raigne of Christ, and the glory of the kingdome of the Mountaine, therefore its said in the sixth verse, *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluja: for the Lord God Omnipotent raigneth.* There shall be so much of the Majesty of God, of the power of God, of the purity of God, & so much of the Image of God upon his Children, when that worke is done, as that they shall now say, *the Lord God Omnipotent raigneth*; it could not be said, *Hallelujah, the Lord God Omnipotent raigneth*; if the worke were done by a Company of carnall nations; and yet this is before the end, before Christs coming, for after this appearance, we have the Bride making her selfe ready, and the kings of the earth come together to destroy the Bride preparing for her husband, and then you have Christ coming forth in his fury, destroying his Enemies and rescuing his Bride: But before that day, there shall be such a glorious appearance in the world, and such power in the hands of the People of God, that it shall be said when men look upon it, *the Lord God Omnipotent raigneth*, the Lord Jesus Christ who is king of the world, and king of Saints raigneth, therefore it shall be done by Saints as leading Instruments.

Eightly, *Looke through the old and new Testa- 8. Reason.*
ment, where ever we have a description of the persons that shall doe the glorious worke of God as the last day, and you shall ever find them described and characterized as Saints. I shall give you but two or three places; one is, *Zach: 9. 13. When I have bent Judah for me, filled the Bow with Ephraim, and raised up thy Sons, O Zion, against thy Sons,*

O Greece, and made thee as th sword of a mighty man : marke ! Raised up thy Sons, O Zion, against thy Sons, O Greece ; who are they that are raised up against the Sons of Greece, that is, against the Turkish power, as I shewed you formerly ? they are the Sons of Zion, I will raise up thy Sons, O Zion ; whereas there was in all the foregoing Monarchy's, one earthly Power raised up against another, when it comes to the very last time, God raises up another manner of Power, I will raise up thy Sons, O Zion, against thy Sons, O Greece. So if you looke into Obadiab 18 & 21 verses ; And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall kindle in them, and devoure them, and there shall not be any remaining of the House of Esau, for the Lord hath spoken it. And Saviours shall come upon Mount Zion to Judge the Mount of Esau, and the kingdome shall be the Lords. Saviours shall goe up on Mount Zion ; who shall they be ? the House of Jacob, and the House of Joseph shall burne up the Mount of Esau, they shall Judge the House of Esau, and then shall the kingdome be the Lords ; the universall kingdome of the Lord is not yet come in ; but here comes in the kingdome of the Stone, the House of Jacob shall be a fire, and the House of Joseph a flame, they shall burne up all the workes of the world ; and Saviours shall come up upon Mount Zion, and Judge the Mount of Esau : When all his Enemies are brought downe and become his footstoole, then shall he come forth and take the kingdome, and the kingdome shall be the Lords ; Sit thou at my right hand, unceill I make thine Enemies thy footstools, then

then the Lord shall send the rod of thy strength out of Zion, *rule thou in the mid'st of thine Enemies*, there's the coming forth of Christ when his Enemies by his Saints are made his foot-stoole. So likewise if you looke into *Micah, 4. 11, 12.* Now also many nations are gathered against thee, that say, *let her be defiled, and let our eye looke upon Zion*; This gathering of the nations is not after Christs coming but before, and what then? *Arise and Thresh, O daughter of Zion: for I will make thine Horne Iron, and I will make thy Hoof's brasse, and thou shalt beate in peices many people, and I will consecrate their gaine unto the Lord, and their substance unto the Lord of the whole earth.* Who shall arise and thresh? arise and thresh O daughter of Zion; shee shall have Hornes of Iron and Hoof's of brasse, to beate all the Enemies of Christ into very chaffe and dust, as its said the great Image was ground to powder; why, its Zion, the poore despised daughter of Zion, she that they stood looking upon and said, *Let her be defiled, let our eyes look upon Zion*; they stood jeering at Zion, and saith God, *Zion, I will make thee a trouble and a torment to them all; come up Zion, and I will make thy Hornes Iron, and thy Hoof's brasse, and thou shalt breake all the nations to peices that now stand looking upon thee.* And in another place the Lord tells us, *Jacob is his Battell-Axe, and weapons of warre*; so saith God, *Jer. 51. 20. For with thee will I breake in peices the nations, and with thee will I destroy kingdomes.* When he comes to worke his great worke in the world, his faithfull Children shall be his weapons to bring it to passe. Come to the new Testament,
and

and we shall see who God will make his Instruments to carry on his worke against the Beast, *Revel. 15. 2.* And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his marke, and over the number of his name, stand on the sea of glasse, having the Harps of God. And in the 6 verse, And the seven Angels came out of the Temple, having the seven last plagues, clothed in pure and white linnen, and having their Breasts girded with golden girdles. They shall be precious Instruments, they shall have much purity and Holines, and much of the Image of God upon them, and much of the beauty and riches of Christ in them, that shall doe this worke; so, if we looke into *Revel. 14.* where, after the Beasts time is run out, (in the 13 Chapter, we have the Beast tryumphing, and the Beast's time running out in 42 moneths, now after this) we have another kinde of persons, another party coming upon the stage, *Revel. 14. 1, 2, 3, 4, & 5 verses.* And I looked, and lo, a Lamb stood on the mount Sion, and, with him an hundred forty and foure thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harpes. And they sung as it it were a new song before the throne, & before the four beasts, and the elders, and no man could learne that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from
among

among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God. What a generation of men come up upon the stage when the Beast's 42 moneths are run out, for that had been spoken to in the foregoing Chapter; when that time is run out, up comes the Lamb with his company, and they are a company not like to the world, for, they have *their fathers name written in their foreheads*, there's holines in their foreheads, they are a party in *whose mouth there is no guile*; they do not act in subtile pollicicke wayes, as men doe and have done. So that, I say, Consider those that shall carry on this worke, where ever we have them spoken of, in the old and new Testament, they are still set forth as Saints, for the principalls and leaders in this worke. I have been somewhat large in this, for if we cannot find a kindome till Christ come, all the signes will be nothing, therefore I have spoken the more to this; but it may be objected;

Object. That its the ten Hornes that hate the whore, if you looke into *Revel: 17. 16.* the ten Hornes are said to doe it.

Ans: To that I answer, *Wee must so interpret this, as not to set it against the generall current of Scripture.* Now whereas, the ten Hornes are said to *hate the whore, and make her desolate, and burne her with fire*; the meaning is this, that the ten Hornes as being conquered to the Lamb, and the power of them being gotten into the power of the Lamb, so shall the Hornes be turned against the whore; and indeed, this well agrees to the scope of the place, for its said in the 14 verse,
These

These shall make warre with the Lamb, and the Lamb shall overcome them. There was warre betwixt the Lamb and some of the Hornes, (for we are not here to understand all the ten Hornes) and in this warre, the Lamb becomes the victor ; and then the Hornes which before did fight for the Beast, and support the Beast, (when the power of the Hornes comes into the hands of the Lamb) they turne against the Beast, and indeed seeing its done by the Hornes as conquered to the Lamb, its cleare that in that day, such of the Hornes as shall doe it, shall be ruled by the Lamb, and if so, why then there shall be such a thing as the kingdome of Christ, even in the Hornes, when this is done : And truly, we cannot see at present that yet this kingdome is in the Hornes, that yet the Hornes are conquered to the Lamb, so that the Lamb raignes in the Hornes ; the kingdome of the Lamb is a kingdome of Righteousnesse, a kingdome wherein there shall be no injustice, oppression, and the like ; we cannot see that there is yet such a thing among the Hornes, and though it is not yet, yet, when he comes to take the kingdome, he will make the Hornes other manner of Hornes, and when he comes to doe it, he will doe it speedily.

Object. But Christs kingdome is not of this world, and therefore it cannot be expected any such thing should be as the beginning of the kingdome of Christ, till the coming of our Lord Jesus Christ himselfe.

Ans: Its worthy our Consideration, *Who the person was, to whom that was spoken, and the occasion those words were spoken by Christ :* The person

to whom the words were spoken, was *Pilate* the Roman Governour; The occasion was, when he was accused before *Pilate*, as an Enemy to *Cesar*, as one that would have tooke *Cesar's* kingdome from him; *Jesus Christ* answers upon it, *My kingdome is not of this world*, that is, of this Monarchy, for the whole world at that time was under the Roman Monarchy; *There went forth a decree from Cesar, that all the world should be taxed*; for so indeed, the whole world, and Monarchy, are tearmes Equivalent; so that, *My kingdome is not of this world*, that is, its not of this Monarchy: It was a very good answer to that that was objected against him, *Cesar* feares I will take the kingdome from him, no saith *Christ*, my kingdome is not of this world, its not to be in this Monarchy; I have a kingdome but its not yet, I will not take *Cesar's* Crowne off his head, I shall have a kingdome hereafter, but *Cesar* needs not feare me now; this comes in about *Pilates* querying with him about his being a king. There is such a thing therefore, yet before the coming of *Christ*, as the setting up the kingdome of *Christ* in the world, as the same shall be the kingdome of the Stone, breaking in peices and destroying all other kingdomes. And having thus spoken unto this, I shall now come to speake of the signes of the Times, the signes that this kingdome is nigh at hand, that *Jesus Christ* is neere to his worke; seeing there is such a worke to be done in the latter end of the fourth Monarchy, whether or no is this worke neere at hand, or is it far off and remote?

I shall not speake any thing at all as to the Computation of the time from the numbers left

us in Scripture, though much may be learned from them, for doubtlesse the Lord hath not left us numbers to the end there should be no use at all made of them, for there's nothing in the word of God but its of some use; but that I shall not speake to; but proceed to shew you some of the signes of The Times.

1. *Signe.* First, One Signe, that is a cleare signe and evidence of the time, that this kingdome of the Lord Jesus Christ, as its the kingdome of the Stone, is neere at hand, is this, *The wonderfull breaking forth of light as to this worke*; its very observable, that when the worke of God is to be carried on against the Beast, there doth forerun the worke a glorious light; so, if you looke into Revel: 14. 6 & 7 verses, we have an *Angel flying in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice feare God, and give glory to him, for the houre of his Judgement is come; and what then? why in the next verse there followes another Angel, saying, Babylon is fallen, is fallen*; an Angel goes forth and enlightens the earth, preaches and declares it in the world, that now the houre of Gods Judgement is come, the houre is come faith he, and presently another Angel cryes out, *Babylon is fallen, is fallen*; the worke of God comes on presently after the revealing of light; Revel: 18. 1, 2. *The earth was enlightened with his glory*; and then presently verse 6. *Reward her even as shee rewarded you, and double unto her double, according to her worke; in the cup which shee hath filled, fill to her double*: and in the 8 verse, *Therefore shall her plagues come*

come in one day, death, and mourning; and famine, and shee shall be utterly burnt with fire. Observe first here's an Angel comes and enlightens the earth with the glory of God, the earth that was before in darknes, and thought nothing of the ruine of Rome, and Judging the Beast; the Lord lets in wonderfull light into the world, and then presently comes forth the work it selfe, the Lord doth appeare judging of the Beast; Likewise, if you looke to the final blow given to the Beast; *Revel: 19.* you will see that it follows after light that doth forerun it, 17 and 18 verses, *And I saw an Angel standing in the Sun, and he cryed with a loud voice, saying to all the fowles that fly in the mid'st of heaven, come, and gather your selves together to the supper of the great God, that ye may eate the flesh of kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of Horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* Here's the last overthrow, the deadly blow the Lord gives the Beast; and there foreruns it a wonderfull light, an Angel stands in the Sun, that is, in wonderfull cleare light; he stands, holding forth and declaring the coming of that terrible day; and presently upon that light, the worke comes on. I say, this is a signe of the time, that the worke is at hand, *The great discovery of light as to the worke,* the Lord brings forth.

And the Reasons why God will send forth light before his worke, are;

First, *Because he would not lead his Children to his worke blindfold, but by light.* Antichrists followers, they follow in the dark, in the mist of Implicit faith; but the Lambs followers, they

are led by light. Practice without principle hath ever been the way of the Beast, but Principle as the rule of practice is Christs Method.

Secondly, *Because a Saint, though the thing he doe be good and the will of God, yet can never have comfort in doing it, if it be not done from light.* My Comfort ly's in this that I know I follow the Lord; and this bore up *Paul*, when Brethren Censured him, and others accounted him a mad man. Now observe, when God let's forth a light, its in order to a worke; thus, when God began with the Papacy, to overturne their grosse Idolatry's, God by *Luther* and some few others brings forth light to discover these, and upon that discovery, they fall. So afterwards, when God went to Judge the Prelacy here in *England*, first he brings forth light, and discovers them to be a peice of the Beast, and of the mystery of Iniquity, and presently upon the coming forth of that light, they fall; when God sends light, he will bring forth the worke suddenly.

Object. Wee have had light of this a great while, and pleaded for the kingdome of Christ, and therefore this cannot be a signe.

Ans: To that I answer, We must consider there is a difference between the breaking forth of light, as it is the light of some particular persons; and as its the light in a more generall way among many, then is the worke coming forth. *John Hus* and *Jerome of Prague* held forth *Luthers* light, before *Luther*, and while it was but in the breasts of some few persons, it did no great matter against the Beast's kingdome, but when it came to be generall in the world, then the Blow came, the

the kingdome of the Beast was destroyed by that light, so much of it, as that light serv'd to destroy. Whilst that light that opposed the Antichristian Prelacy, was lodged up onely in some few breasts, it produced little, save onely a witnessse against them; but when it began to be generall, it tossed them out of their seates. So I may say concerning this light, the light of the kingdome of Christ, it hath been in some few breasts a great while, but it never began to be so generall untill now, that its run among the Churches; Indeed never was there a Principle that did run so much among the Churches of Christ, as this hath done within these twelve moneths; since some Eminent servants of Christ have been shut up, and thrust into holes, this light hath been encreased and embraced among the Saints, so as never any light encreas't more in such a little time, than this hath done; and when light begins to be so generall, its an argument now the worke drawes on, it begins to be hot as we say; and indeed the light growes so generall that the persecuting adversary who not long agoe would not acknowledge any kingdome at all but the spirituall, yet now they acknowledge such a thing as the fifth Monarchy in the world, though they would set it far off, that it might not hurt them, and are driven to confesse, that, that very principle, for which Saints suffer at this day; is in the substance of it a truth. Light is coming forth apace, and blessed be the Lord that hath been so mercifull to his people at this day, that the proud Adversary's of the truth & cause of God, shall one day be Judged out of their owne mouths, they themselves know that there

is such a kingdome, they have gotten some light into it, and they shall one day be Judged out of their owne mouthes.

2. *Signe.* Secondly, Another Signe of this time, that the worke of God, of Christs kingdome is neere upon us, is this, *Syons Children favouring of her stones and dust*; the ground of this we have in *Psalme 102. 13. Thou shalt arise, and have mercy upon Syon: for the time to favour her, yea, the set time is come.* That this Psalme look's to Christ's outward kingdome, the 15, 18, & 22 verses Evidence. But what signe is there of it, that the set time is come? why in the 14 verſe, *When the Saints of God take pleasure in the stones of Syon, and begin to favour the dust thereof, then, the set time of building Syon is come.*

Quest: What are we to understand by Stones and Dust?

Ans: *Stones and dust are the beginnings of a Building*; the first thing a man doth that will build a house, is to gather dust and stones and morter, the meaning is this, as if the Lord should say, when you shall see some such thing visible in the world, as that there seemes to be a preparation and provision for the beginning of this glorious worke of my kingdome. and when you see the hearts of my people wonderfully taken with these preparations and beginnings, and raised up to a very high expectation, then know *that the set time to favour Syon is come*: and truly when was there ever in the world, if not at this day, something that did looke as a preparation and provision for this glorious worke of the kingdome of Jesus Christ, gathering stones and dust together, cutting off the heads of Princes, and pulling

pulling downe Thrones; now the Children of Syon, take pleasure in the stones, and they favour the dust of it.

Thirdly, A third signe of the time, that this 3. *Signe.* worke is approaching upon us, is, *The great reproach that is upon the Remnant that expect this worke.* When Israel of old came out of Babylon, they had a double worke, they had a spirituall worke, & a Civill worke, the worke of the Temple, and the worke of the Citty Jerusalem; and those who expected the carrying on the Civill worke of building the Citty Jerusalem, and the walls thereof, they were made a wonderfull reproach; *Nehem: 1. 3. And they said unto me, The Remnant that are left of the Captivity there in the Province, are in great affliction & reproach; the wall of Jerusalem also is broken downe, and the gates thereof are burnt with fire.* Mark! the Remnant are in great affliction; what Remnant? why, the Remnant that are left of the Captivity, the Remnant that did expect the Citty Jerusalem should be built, they are become a reproach; the worke of building of the wall of Jerusalem is delayed, till the Remnant doe become a reproach: the people of God had their Temple done, they were set upon building their Citty, for they were told by their Prophets, that they should build their Temple and their Citty too, and now the people cry unto them, and laugh at them, where is your Citty? where is your Common-wealth that you talke of? you would have the Citty built, and you would have a Common-wealth set up, and a kingdome, but where is it? never such reproach comes upon waiters, as when the worke is ready to peepe forth; then, at that

time when they were so reproached was the worke ready to come forth; then *Nehemiah* is brought on his knees, and spreads the thing before the Lord, in the fourth verse, and the Commission for building the wall of *Jerusalem* was given forth thereupon, even that very yeare.

Babylon litterall, was a type of the kingdome of *Babylon* mysticall; their *Babylon* was a type of our *Babylon*; and as it was then, so it is now, upon the coming out of *Babylon* we have a double worke, a worke of the Temple, and a worke of the Citty; the Temple-worke is finished, and that is suffered to stand; but now the Saints looke for their Civill work, for their Common-wealth, and that is become a reproach; for is not this the reproach at this day, these are the fift Monarchy-men, and where is now your fift kingdome, your fift Monarchy? never was that growne to such a reproach this ten yeares; how have they been reproached even by some who are now compelled to acknowledge a truth in the principle? Now observe, when the worke was reproached, then the worke went on; and as that was the time then for the carrying on of the worke; why so now, the worke being reproached with us also, its a signe that this is the time for the carrying on of the worke now: And truely its worthy our observation, How, after this worke was come to be a reproach, it went on in a wonderfull way, the worke of *Jerusalem*; *Nehem: 6. 16. So the wall was finished, in the 23 day of the moneth Elul, in 52 dayes. In 52 dayes!* what a wonderfull thing is it, that the wall of such a Citty as *Jerusalem* was, should be built in 52 dayes, and that by so few hands? And this
little

little handfull were many of them forc't to take their swords in their hands. The Temple was a-building a great while, & they needed no swords to that worke; but now they come to their City-worke, they have their swords in their hands to defend themselves, because there were many Enemies of that worke, and yet notwithstanding all their Enemies, and all the opposition, it was done as it were by a miracle in 52 dayes. So the worke of the kingdome it shall come on apace, suddenly, in one houre shall this worke come on; in 52 dayes was *Jerusalem* walled notwithstanding all the reproach which Immediately before was cast upon them.

Fourthly, A fourth signe is, *The present doubting that is in many godly spirits about this worke, as being neere*; its a cleare signe that the worke is at hand: Two or three yeares since, some express't a great deale of faith about this worke, they preach't it up, we shall goe on wonderfully, we shall goe on to *Rome*, we shall pull downe Tythes &c. But now their spirits are funke, and they say, its not yet time; this is so far from a discouragement, as that its a great signe that the worke is neere; for this is a cleare Rule, that when ever Christ brings forth a worke in the world, he will bring it forth so, as that he shall not find faith on Earth; hence you have it, *Luk: 18. 8. Neverthelesse, when the Son of man cometh, shall he find faith on Earth?* It hath been the usuall way of God, even to strike dead the faith of his Children when the worke is at the birth, so, *Exod. 5. 20, 21.* after the death upon the worke there, and their burdens are doubled, they meete *Moses and Aaron, who stood in the way,*

Signes of the Signes.

as they came forth from Pharaoh, and they said unto them, the Lord looke upon you, and Judge, because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us. Observe, the People that just before beleived, and said, O the work is come, and the day of our deliverance is at hand, in the end of the former Chapter the text saith, *The people beleived when they heard that the Lord had visited the Children of Israel, and that he had looked upon their affliction, and they bowed their heads and worshipped* : Though they beleived in the former Chapter that their deliverance was now at hand, yet they doubt in this Chapter ; as soone as ever the death comes upon the worke, they murmur and doubt of it, and blame Moses and Aaron, telling them they had made their savour to be abhorred in the eyes of Pharaoh, and of his servants, to put a sword in their hands to slay us. So it was with David, when the worke of his kingdome first came forth, when he first set out against Saul, he had a great deale of confidence at first, 1 Sam: 22. 22. *David saith to Abiathar, Abide thou with me, feare not : for he that seekes my life seeketh thy life ; but with me thou shalt be in safety* But observe, after this David lost his confidence, and came to doubt of the going on of this worke of his kingdome, in the 27 Chapter the first verse, *I shall now perish one day by the hand of Saul* ; he speakes quite contrary to what he said before, yet now the worke is neere, the kingdome is ready to rise : So when the Children of Israel were to come out of Babylon, and a death came upon the worke, they cryed out, *The time is not come, the time is not come*

come that the Lords house should be built; here they doubt as to the time, their faith was downe, yet then was the time at hand, and the worke was carryed on in the second yeare of *Darius*. So likewise, looke to Christ himselfe when he was here, the Disciples a little before his death, they could say to him, *Thou art Christ the Son of the Living God*, they had much of faith at first, but when Christ is in the grave they loose their faith, *We trusted that it was he that should have redeemed Israel*; their faith was gone, and yet their Redemption was nearer than ever it was, and Christs Resurrection at hand; so that while they were Questioning and doubting, the time of Christs rising approaches: So abundance of good men, that formerly have kept to *All-hallow's-meeting*, and *Blackfryers-meeting*, they have now of late withdrawne, and cry, *the time is not come, the time is not come*, for the carrying on of the worke of Christs kingdome, but this is so far from making us beleive *the time is not come*, that its a signe to us, that *the time is at hand*, when doubting comes after the spirit of faith, for so it hath been with the worke of the Lord in all his Dispensations.

Here followeth six other Signes as they were found in his Notes.

Fifthly, A fift signe, is, *The wonderfull spirit 5. Signe. of prayer that is upon Gods People*; when the decree of release from *Babylon* was ready to issue forth, God puts a wonderfull spirit of prayer upon *Daniel*, Chapter the 9th, *At the beginning of thy Supplications the Commandements came forth, and I am come to shew thee*: So *Nehemiah* had a great

great spirit of prayer given to him, when the time came that the City *Jerusalem* should be built: And God hath promised Immediately before he builds *Jerusalem*, to give such a spirit of prayer; *Isai* 62. 1. 6. & 7 verses; *For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, untill the righteousness thereof goe forth as brightness, and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord, keepe not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* Now, when an extraordinary spirit of prayer goes forth, its a cleare evidence, the work is at hand.

What a spirit of prayer was there up in the Bishops times? and what was the effect of it? it brought their Ruine: Afterwards, when Presbytery was like to tread us downe, as did the Bishops their predecessors, a great spirit of prayer was in many, by this they are ruined: And truly I thinke I may say, there was never a greater spirit of prayer up, than is at this day. And to encourage you the more to it, I shall here put in two things.

First, Consider, That God gives his Children a larger Commission (if I may so speake) when they are to pray against *Babylon*, than at other times. *Isai* 45. 11. *Thus saith the Lord, the Holy one of Israel, and his maker, Aske me of things to come concerning my sons, and concerning the worke of my hands command me.*

Secondly, That God will be more quicke in answering; *Isai* 65. 24. *And it shall come to passe, that*

that before they call, I will answer; and whiles they are yet speaking, I will heare.

Sixthly, A sixth signe, is, *The Helples condition Gods people at presents are in*: Before God makes his Arme bare in saving, he brings his Children into that straight, that they can see strength no were else, but in him: hence, those that pray for *Syons Restauration*, *Psalms 102.* pray as destitute ones; and when they are destitute, God answers them: Never untill this day (since some appearings of this worke have been) have Gods people prayed as destitute ones: we had A Parliament, An Army, A Generall that went along with us till of late, but now Gods people are wholly destitute: and indeed, that they are brought into this condition is a mercy, and an evidence the worke is neere, which we might conclude to be farther off, were it not thus. A notable place we have, *Deut. 32. 36.* *The Lord shall judge his people, and repent himselfe for his servants; when he seeth that their Power is gone, and there is none shut up or left.* And indeed, this hath ever been Gods way; *Abraham* cannot have his Mercy, till he is in so destitute a condition, as that to an eye of Reason he is without hope. *David* before the kingdome falls into his hands, must be so destitute, as that he is forced to fly the land. The Helples condition of Gods people is a cleare signe the worke is at hand.

Seventhly, A seventh signe, is, *The Multiplication of the oppressed people*; who are the oppressed people, in a more especiall manner at this day, but those that appeare for this truth? who are shut up in prisons and Holes, but they? and

and yet notwithstanding what a multiplying of them is there under this oppression. Its *Sevens* observation concerning *Israel*, *Act. 7. 17. That when the time of the promise drew nigh, which God had sworne to Abraham, the People grew and multiplied in Egypt.* He makes the multiplication of the seed, a signe of the Promise drawing nigh.

What a multiplication of this oppressed people, there is all the nation over, since some have been in prison, is well knowne to many; many Churches and Pastors of Churches, who (not twelve moneths since) were averse to this way, doe now owne it, preach it; I speake what I know. Yea, I dare say, That if the present Powers of this Nation, had set in counsell 12 months together, to contrive a way to spread the notion of the fifth Monarchy, among the godly throughout this Nation, they could not have thought upon a better, than the casting of some Eminent leading Saints into Prison; for, there is nothing that men as men, doe more affect, than to looke into that thing for which others suffer; and specially Saints (who it may be would never else have minded the notion) are very Inquisitive into the thing, which they see Brethren suffer for, and hereby they attaine light: thus God taketh the wise in their owne Craftiness.

It was said in the Primitive times, *The blood of Martyrs, seede of Churches.* Did not *Queene Mary* by her cruelty, make those who before were averse to it, ready and willing to receive the Protestant Religion? Did not the Bishops loose themselves this way? and by driving some few out of the Land, multiply the number of the oppressed people within it.

Saints

Saints suffering for truth, are the loudest and most powerfull Sermons of all others. See what Paul saith to this, *Phil: 1. 12, 13.* But I would ye should understand, Brethren, that the things which happened unto me, have fallen out rather to the furtherance of the Gospel. So that my bonds in Christ are manifest in all the Pallace, and in all other places.

Eightly, The Eight signe, is, *The Defection 8. Signe.* and Apostacy of Eminent leading men in the Churches, from their first light and Principles. Christ makes it one signe of his second coming, the Starr's falling from Heaven, *Math. 24. 29.* that is, Eminent men, (as Pastors and others in the Churches) falling; and saith Christ, *When you see this, know it is neere, even at the doore.* When you see Pastors and Officers of Churches, casting off the Churches; and running to Colledges; when you see men that have pleaded and Apologized for the power of Churches, in opposition to Lordlines over them; when you see these become Tryers, and usurp Authority over all the Churches and people of Christ in the Commonwealth, know that it is neere, even at the doore.

Ninthly, The ninth signe, is, *The great dread 9. Signe.* that is upon the spirits of all men (that are Enemies) of such a thing rising in the world, as a fift Monarchy. What a dread at the time of Israels coming out of Egypt, was upon the Canaanites? and this dread is at the end of the forty yeares, we doe not reade of such a dread at their first coming out; but when the worke was just coming forth, of their taking possession of the promised Land, then the feare and dread fall's upon them.

them. Its observable, that from the time that David was anointed king, a dread of him (though Saul had all the forts and strength of the Nation) was upon the spirit of Saul.

And what a dread is there upon the spirits of those that oppose the worke (this kingdome) of Christ at this day? its visible enough, a dread already from the Lord, is fallen upon them.

10. *Signe* Tenthly, A Tenth signe, is, Gods wonderfull withdrawing himselfe from such as oppose this truth and worke, in respect of those common graces and assistances, he hath formerly afforded them in other worke. How did God withdraw from Saul, so soone as ever David was anointed. Before, he could deny himselfe, and refuse a kingdome; Afterwards, before another shall come into his Throne, he will slay innocent David, be it right or wrong, and all the Priests of God to boot. Before, though he had cause, and was stirr'd up to it, he will by no meanes persecute; afterwards, though he had no just cause (all things considered) he puts the Lords Priests to death. Before, he was a very meeke man in all his actings; afterwards, he acts like a Mad man.

Reason. And the very Reason is this, Davids kingdome was now rising, and Saul being in heart an Enemy to it, the Spirit of the Lord withdraws from him; and this withdrawing was the Immediate forerunner of Davids kingdome, the most Eminent type of Christ's, pleaded for at this day.

Now let us Consider, whether it be not thus at this day: let us looke to men that sit upon the Throne; and men that call themselves the Mini-

stry; is it not as evident as the Sun when it shines at noone day, that the Spirit of the Lord is *withdrawne from both*? I say, in respect of those common gifts and assistances, they have formerly had, whil'st they stood in the cause of God.

Are there not men this day in *England*, that persecute Saints, for laying open their evils and Apostacy's, who time was, would not persecute them themselves, nor suffer others who would have done it, to doe it? Are there not men, who time was feared none, they had their faith as their best guard, who now are so far from their former faith, that they are become Magor-mishabib, *fear round about*?

Looke to men who call *themselves the Ministry*; could not many, some yeares since, preach often, with life and power; now its a great matter, (and truly they are not able to doe it) to preach once in a fortnight; and when they doe preach, that life they once had is so gone, that Christians that heare, had they not the same names and faces, would not know them to be the men; once the time was, that they were able to speake a seasonable word, whensoever occasion was offered, but truly now they are able to speake no more than they have written in their paper, or got by heart, as the Schoolboyes doe. Is it not evident (I say) the Lord is *withdrawne from them*? This is a manifest signe the worke is at hand. When *David's* kingdome was rising, the Spirit of God departs from *Saul*; and had not many Bishops in *Queene Maries* dayes much life? and so the Presbyters in the begin-

Signes of the Times.

ning of these times ? But observe, when the worke of God began to rise against the one and the other, the Spirit of God went off from them, and fell upon that party that bore witness against them.

(* *)

F I N I S.



Christ the only Foundation.

1 COR: 3. 11.

For other foundation can no man lay, than that is laid, which is Jesus Christ.

THe Time is but short, and therefore I shall wave speaking any thing touching the context, or the explication of the words, there's no difficulty in them, but there's a plaine usefull Truth, ly's plainly in the words which I shall give you, That is,

Doct: That the Lord Jesus Christ is the onely foundation.

That I may the better open this truth to you, for your edification, I shall cast those things which are in my thoughts into this Method; namely, To shew,

First, What I meane by Christ's being a foundation?

Secondly, In what respect the Lord Jesus Christ may be called a foundation?

Thirdly, What Jesus Christ is the foundation of?

Fourthly, Who it is that lay's Jesus Christ as a foundation?

Fifthly, How the Lord Jesus Christ is laid as a foundation? And then

H 2

Sixth-

Christ the onely Foundation.

Sixthly and lastly, When Jesus Christ is laid as a foundation in the soule?

I shall give but a hint of the first.

1. *Quest*: What wee are to understand by Christs being a foundation?

Ans: Wee well know the *foundation* its the bottome of a building, that upon which the weight and stresse of any building ly's: in every building there's the structure it selfe, and the *foundation*; the structure it selfe, consists of many parts oftentimes, first, second, third, and fourth lofts, and yet these are so united and compact together, as that they make but one building, and there's but one *foundation*: so, I may say, In the spirituall building, that glorious blessed building of our salvation, its a building that consists of many parts, there's the Eternall love of the Father, free pardon and remission of sins, comfort, new obedience, and the like; and yet notwithstanding all these, they are so compact, as that indeed all make up but one glorious blessed building, and there's but *one foundation* to all, and that is Jesus Christ the Lord of glory, *Other foundation can no man lay*: And as in building, the foundation, its that which ly's at the bottome, so in this blessed building of Salvation, Christ as a foundation ly's at the bottome of all; he ly's at the bottome of the fathers love, and the fathers love built up upon him; he ly's at the bottome of our Justification; he ly's at the bottome of all our Comforts; he ly's at the bottome of all our obedience, and holines; so that, we are to understand, by Christs being a *foundation*, his being laid at the bottome of all that ever we have; not onely at the bottome of our Justification,

fication, that, men will easily acknowledge, but Christ is at the bottome of every dram of Comfort, Christ at the bottome of every duty, Christ at the bottome of every affection, Christ at the bottome of every grace, at the bottome of all we have, so he is the *foundation*: that, what our soules would enjoy, be it comfort, be it holines, be it Justification, be it what it will, Christ lying at the bottome of all, is Christ's being the *foundation*.

2. *Quest*: In what respect is Christ said to be a foundation?

Ans: I answer, first, Christ is a foundation in respect of the fathers having laid him for a foundation; Behold I lay in Syon for a foundation, *Isai.* 28. 16. I lay in Syon, The father he lay's Jesus Christ as a foundation, God knows no other foundation to erect that blessed & glorious building, that heavenly structure of our Everlasting Salvation upon, but onely Christ; that glorious building of grace and glory, could stand upon no other bottome but Christ, and therefore when the Lord comes to raise up this building, saith he, *I lay in Syon for a foundation*; for a foundation, I lay my Son as the foundation, as the bottome of all; he is the foundation God the father hath laid, the father knows no other; if we would have that foundation for our soules that the father judges to be the sure foundation, and would have our comfort built upon that, it must be laid upon Jesus Christ, this is *that foundation* that the father hath laid.

Secondly, Jesus Christ may be called a foundation, in Respect, to Gospel Revelation, The Gospel reveales no other foundation but Christ: looke

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over the whole Gospel of God, from first to last, and you shall find no other Corner Stone, no other bottome stone, but the Lord Jesus Christ onely: Christ is the corner stone (as the Apostle tells us) upon which, the foundation of the Prophets and Apostles is built; *Eph: 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the cheife Corner stone*; the doctrine of the Apostles and Prophets its here by the Apostle called a *foundation*, but its such a *foundation*, as hath another *foundation* lying at the bottome of that, Jesus Christ the Corner stone is laid at the bottome of this *foundation*; Truth, its the *foundation* of our faith, but the Lord Jesus Christ he is the *foundation* of truth, that *foundation* that truth stands upon, he is still the *bottome foundation*.

Thirdly, Jesus Christ may be called a *foundation*, *In respect of his owne meetnes and fitnes every way to be a foundation*; Christ he is the most meete and fit of all others to be a *foundation*.

First, *He is a Stone*, as the Prophet saith, *I will lay in Syon for a foundation a stone*; you know, if men goe to lay a *foundation*, they doe not goe and gather up dust and rubbish, that is no fit matter for a *foundation*, but they goe and gather up *Stones* and lay them for a *foundation*; so our Lord Jesus Christ, he is a *stone*, *I lay in Syon for a foundation a stone*, so there's a fitnes and meetnes in him for a *foundation*, he is most meete for a *foundation*.

Secondly, As he is a *Stone*, so, he is an *Elect Choice Stone*, he is a fit chosen stone, and therefore he saith, *I lay in Syon for a foundation, a cheife*.

chefe corner stone, Elest and precious; he is a fit stone: Men picke out of their best Stones for a foundation, so, he is a Stone pickt out by God himselfe; when the Lord was to lay the *foundation* of this blessed glorious building of our Everlasting Happines, God tooke a view (as I may so say) of men and Angells, and he could not find such another *Stone*, so fit for a *foundation* as the Lord Jesus Christ was, he is a fit Stone. But againe,

Thirdly, The Lord Jesus Christ, *He is a Rockie Stone*; so he is called in Scripture, *the rocke, the rocke stone*, 1 Cor: 10. 4. *And that rocke was Christ*, and they that are offended at Christ, they are offended at the *rocke*, Rom. 9. 33. He is a *rocke of offence*; they that smite against Christ, smite against the *rocke*, and therefore are broken to peices; *And on whomsoever it shall fall, it will grind them to powder*, Math: 21. 44. Now the *rocke stone* is the greatest, firmest and hardest Stone, and therefore the fittest for a *foundation*: And Christ being a *Rocke*, he is most fit for a *foundation*.

Fourthly, The Lord Jesus Christ, *He is a Tryed Stone*; so saith the Prophet, *I lay in Syon for a foundation, a stone, a tryed stone*; that is, a stone that there hath been prooffe made of every way, whether it would be fit for a *foundation* or no; there's great difference between *stones*, there are some *stones*, if you put them under the hammer, they will breake to peices, and there are some, if you put them into the furnace, they will melt, or moulder; But our Lord Jesus Christ, he is a *tryed stone*, a stone that hath been under the Hammer of the worlds rage, and under the Hammer

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of Satans Temptations, and under the Hammer of our sins and corruptions; And he hath been in the furnace of his fathers wrath; and yet he is *a solid stone* still; he is *a tryed stone*, and therefore fit for a *foundation*; he hath been so tryed, that the Lord saith of him, he is *a sure foundation*; I am sure (saith God) whatsoever is built upon my Son shall stand; I am sure, what ever soule, what ever comfort, what ever obedience, stands there, shall stand.

Fifthly, The Lord Jesus Christ he is *a Precious Stone*, 1 Pet: 2. 6. *Behold, I lay in Syon for a foundation a stone, Elect and precious*, he is not a common stone, but *a precious stone*; and indeed in this respect too, he is very meete, yea, most meete and fit of all others to be *a foundation*. There are two things in Christs being *a precious stone*, that doe make him fit to be *a foundation*.

First, *Thereby there is an Answerableness in the foundation to the building*; if a building be very rich, and made all of precious pearle, its fit there should be some answerableness in the foundation to the building; the new *Jerusalem*, its said of it, it was of *pure gold*, and the foundation of the Citty was of *all manner of precious stone*; there was an answerableness in the foundation to the building; so I may say, this blessed building of our Salvation, its indeed builded, that is, made up all of precious pearle, there's the blessed pearle of the fathers love, there's the blessed pearles of our Redemption, Justification, Adoption, Sanctification; the whole is made up of precious pearle; looke over every peice and part of it, every thing that is in this building, its of precious pearle: Now the building it selfe being made up all of pearle,

pearle, therefore the *foundation* must be some glorious thing, there must be *an answerableness in the foundation*; now therefore we have this pretious Stone laid in the bottome, which indeed doth enrich the whole building, and add's to every peice and parcell of it. And then Christ being a pretious Corner Stone, he is most meete for a foundation.

Secondly, In regard, *That of all Stones, pretious Stones are the most durable*; The Adamant or the Diamond, which of all stones is the most pretious, of all stones none so hard, it will breake other things, and will not easily be broken, and cut other things, and it selfe cannot without difficulty be cut; Jesus Christ he is a durable foundation, therefore there is not such a foundation in all the world.

Sixthly, Jesus Christ, *He is a living Stone*; 1-Pet. 2. 4. *To whom coming as unto a living Stone, disallowed indeed of men, but chosen of God and pretious*; he is a *living Stone*, that is, he is such a stone as hath life in it, and by that life there is

First, *A Cementing of the building to the foundation.* & therefore a transforming the building into the nature of the foundation: Now consider this, and of all others Christ is the *most fit for a foundation*, for by this *Cementing* the building to himselfe, this building becomes unmoveable, though the building be never so glorious, yet if it can be taken off the foundation, what would become of the glory of the building? this is that that makes the building such a blessed building, that it is so united to the *foundatio*, that there can be no removing of it off the foundation, if the powers
of

of Hell come, and all the powers in the world come, there can be no removing of the building off the foundation, this is the blessed state of those soules in Christ; herein is Jesus Christ most meete of all others for a foundation, because so far as Christ is a foundation, he doth unite the building to himselfe, fixes the building upon himselfe, that there can be no removing of the building from off the foundation.

Secondly, Christ, as he doth by this life that is in him Cement the building to himselfe, so he doth *transforme the building into his owne nature, by sending up that life into the building that is in the foundation*; hereby, the soule being *transformed* into the Image and nature of Christ, it doth preserve the soule from rottennes and putrefaction; you know how it is with living things, they doe not dye, they doe not rot and putrefie, but they are dead things that rot and putrefie; why now the Lord Jesus Christ by conveying of that life, that is in himselfe, and sending it up from himselfe into the building, thereby the building is kept from rotting and putrifying: that soule, that is in him, doth not rot and putrefie, but take any other soule in the world, and he doth rot and putrefie at one time or other; if he doth not stand upon this foundation, all his comforts, all his enlargements will rot and vanish away at sometime or other.

Seventhly, The Lord Jesus Christ, *he is one Stone*; its not said, I lay in *Syon* for a fountaine Stones, but, *I lay in Syon a Stone*, one Stone; now this add's to the excellency of the foundation, if a foundation be of one stone, its a great deale the stronger; Jesus Christ is *one Stone*, and so the most meete for a foundation.

Fourth-

Fourthly, The Lord Jesus Christ is called a foundation, *In respect of beleivers being built upon him*: all those that are of the fathers building (as every true beleiver is) are *built* upon this foundation; Truly there are a great many in the world, that goe to build up this building of Salvation, and they attempt to *build* it themselves, now what man or woman goes to *build* themselves, its with them, as its with little Children, they will goe to Imitate builders, get a little dirt and clay together to *build* a little house, but they neglect, they never mind the *foundation*; so its with these soules, they *build* themselves up, they *build* their Justification, and *build* their Comfort, and *build* an obedience of their owne, but they regard not *the foundation*, if they can get something of Comfort, and conformitie to duties, and the like, they never looke to the *true foundation*: I am afraid, that when the Lord comes to shake the world, a great many will be found without a *foundation*; but now all those that are of the fathers *building*, they are *built* upon this *foundation*; the father he *builds* like a wise Master-builder, when he comes to *build* a house, he takes speciall care about the *foundation*, that that be laid firme and sure, for (saith he) what will ye build if there be not a *foundation* laid? so is it when the Lord comes to your soules, to *build* you, man or woman, he lookes to *the foundation*, I will lay their soules upon my Son saith God; when God takes a soule into his hands, the very first worke that he doth, is, to lay *the foundation*, to see that Jesus Christ be laid as *the foundation* in the soule: so that, Jesus Christ may be called a *foundation*, in respect of the fathers *building* of all beleivers upon him as a *foundation*. Lastly,

Christ the onely Foundation.

Lastly, Jesus Christ is called a foundation, *In opposition to all other foundations, to all false foundations*: there are a multitude of false foundations in the world, and in opposition to all the sandy and false foundations that we lay, and that sometimes Satan lay's, and that are not of the father's laying, Christ is the foundation.

First, Christ is a foundation, *in opposition to those vaine and empty hopes, that some sinners have of amendment of life for the future*: Truly, this cannot properly be called a foundation, yet because there are a company of poore sinners in the world, that goe on in drunkennes, swearing, whoredome, and the like, though they know themselves to be miserable and wretched, to be undone, yet they hope they shall amend hereafter, they shall be better one day, and so they take some kinde of rest from this thought. A man that makes no conscience of swearing, or cozening, or lying, or defrauding, when his conscience comes and tells him, thou art a miserable wretch, he answers, I hope to be better hereafter; now this mans foundation is, as if a man should goe about to build a house in the ayre; Christ is a foundation *in opposition to these vaine hopes.*

Secondly, Christ is a foundation, *in opposition to Pharisaicall righteousness and holines*: some there are that come to have a *righteousnes*, though not the *righteousnes* of God, but indeed a *righteousnes of their owne*, as the Apostle saith; they are not as other men are, they are not drunkards, nor swearers, they serve God, and walke honestly, they will not cheate, and they make conscience of their word, they will have but one word when you come to deale with them, they will

will deale honestly and justly in all their wayes ; and therefore surely say they, we are the Children of God, and are in a good condition, and thus they lay a great deale of stresse and weight upon their *Pharisaicall righteousnesses and holines*. Thus it was with the Scribes and Pharisees in Christs time, O saith he, *I am not like that Publican*, I am not so and so, *God I thanke thee, I am not as other men be*, I am a blessed man, a happy man ; I but yet he is a poore miserable Pharisee still, Jesus Christ saith, notwithstanding all this he was not Justified, Christ sends him away as a poore miserable wretch, notwithstanding all his *righteousness* ; Except therefore (saith Christ) *your Righteousness exceed the righteousnesses of the Scribes and Pharisees, ye shall not enter into the kingdome of heaven* : Christ is a foundation in opposition to this foundation.

Thirdly, Christ is a foundation, *in opposition to conviction of sin, conviction of our naturall state and condition* : Some there are, that goe farther than the Pharisee, (who rest's in his owne righteousness, far from being convinc't of sin) that come to see themselves lost and undone, and it may be they come & gather up hope, they scrape up somewhat of comfort here, because they find and feelee themselves sinners, that therefore God will pardon them ; because they conclude themselves to be lost, therefore God will save them, therefore they shall have heaven and Everlasting Salvation, they gather up comfort here : but this is no other foundation than wicked Cain may have, saith he, *I am a cast away, and my punishment is greater than I can beare* ; this is not the foundation, Christ is the foundation *in opposition to this conviction of sin*,

Fourth-

Fourthly, Christ is a foundation, *in opposition to confession of sin to others*; that is that which some lay as a foundation of their comfort, when they are oppress'd and burden'd, and afflicted with their sin, they run and tell it to others, and will be open-hearted, and when they have so done they finde ease, and have much comfort, peace, and hope, and they build upon it, as a man that is stomack-sicke, he casts up that which is at the top, and then he hath ease and is well. We finde that *Pharaoh* himselfe when he was sicke of his sin, he could not be quiet, till he had cast up his sin to *Moses*, *Exod: 9. 27.* And *Pharaoh* sent, and called for *Moses* and *Aaron*, and said unto them, *I have sinned this time: the Lord is righteous, and I and my people are wicked.* Nay, he was so sicke of his sin, that *Moses* must be brought in hast to him, *Exod: 10. 16.* Then *Pharaoh* called for *Moses* & *Aaron* in hast, and he said, *I have sinned against the Lord your God, and against you: they must be brought Post to him, that he might confesse his sin, and ease himselfe; he was so troubled and so afflicted: of these things there is a good and a holy use, but when men lay the foundation of their comfort upon this confession of sin, and would draw comfort from hence, and not from Christ, this is a false foundation, and Christ is layd as a foundation in opposition to this.* Doe but looke how far *Saul* runs in confessing his Iniquitie, *1 Sam: 26. 21.* Then said *Saul*, *I have sinned, returne, my Son David, for I will no more doe thee harme, because my soule was pretious in thine eyes this day; Behold, I have playd the foole, and have erred exceedingly.* How doth he confesse his sin? with great indignation he calls

calls himsele a very foole, and a wretch, *I have playd the foole*, I have been a wicked wretch in what I have done, and yet is but a *Saul* notwithstanding all this : and *Judas*, when his heart ak't, he came and threw downe the silver, and saith, *I have sin'd in betraying Innocent blood*, he comes and cast's up his sin, and yet but a poore miserable *Judas*, and he goes and hang's himsele ; this is not the foundation, Christ is a foundation *in opposition to this foundation*.

Fifthly, Christ is a foundation, *in opposition to our sorrow, mourning, humiliation, fasting, prayers and Teares, and the like* : Some will goe farther than a cleare conviction of sin, and confessing of it to others, they will *sorrow*, and *mourne*, and *shed Teares*, and the like, and they thinke because of this, surely I am a childe of God, and they lay no deeper foundation, they have no other foundation but this, all their comfort, all their joy, and all their hope is laid here, but this is a *false foundation* ; 1 Kings 2. 27. *And it came to passe when Ahab heard those words, that he rent his cloath's, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly*. A king, and yet how doth he humble himsele ? *Ahab* throw's off his kingly Royall Robes, and puts on Sackcloth and goes softly, yet you see what is said of *Ahab*, *There was none like unto Ahab, that sold himsele to doe wickednes* : he did very abominably in following Idolls, and yet this wretched *Ahab* when the wrath of God comes upon him, and the word of God falls upon his conscience, he will throw off his Robes and Crowne, and humble himsele, and mourne, and yet but an *Ahab* still : And so *Saul*, when his conscience was smitten

smitten he weepes; 1 Sam: 24. 16. And it came to passe when David had made an end of speaking these words unto Saul, that Saul said, is this thy voice, my Son David, and Saul lift up his voice, and wept: he weepes over his Son David, and yet persecutes his Son David againe, notwithstanding all this: And so Esau, he found no place for repentance, though he sought it with Teares; there's a great deale of difference betwixt Teares and Repentance, he sought repentance, and he sought it with Teares, yet found no place for it: all these things when they come from the right foundation are excellent, but otherwise they will stand men in no stead at all. Jesus Christ is a foundation in opposition to this foundation.

Sixthly, Jesus Christ is the onely foundation, in opposition to Resolutions, Vowes, and Covenants; that is that which many lay their foundation upon; truly, these are wayes which many honest hearts have run, they have trac't them through, and there are false hearts too, that have run up with them in these wayes: when a soule is troubled, afflicted and burdened, he will resolve, vow, and Covenant, I will never doe so more, and after that, they have some ease and are at quiet, and so long as they keepe their Resolutions, Vowes, and Covenants, they are in a good condition as they conclude; so it was with Saul, Returne my Son David, I will seeke thy hurt no more, I will no more persecute David, I will no more walke on in these wayes; but afterwards he falls upon him againe and againe, and David is forced to fly the land; these Vowes, Resolutions, and Covenants will not hold; now Christ is a foundation in opposition to this, Christ is the onely foundation.

Seventhly, Jesus Christ is a foundation, *In opposition to Selfe-revenge*: in opposition to those Acts of revenge that men are ready to put forth upon themselves; its a thing that is very ordinary among Christians, (honest hearts as well as others) and that through darknes in the new Testament Administration of Jesus Christ, and the Covenant of grace, they goe to revenge; they will be revenged of themselves if they erre in this way or that way; if they erre or exceede in *Mirth*, then they will goe about *mourning*, if they have err'd in the use of *the creatures*, then they will not *eate nor drinke* at all, and so they will be revenged of themselves: herein they take too much content, and too much comfort, and they are apt to thinke that because they revenge themselves thus, God is pleased with them, and he will pardon them; *Christ is the foundation in opposition to this*; is this the foundation, that my Justification, my Comfort, my Joy, should lye upon, my *selfe revenge*? no, though a man should goe never so far in this way: doe but consider what those in *Micah* would have done to revenge themselves, *Micah 6. 6, 7 verses*; *Wherewith shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings, with Calves of a yeare old? will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of oyle? shall I give my first-borne for my Transgression, the fruit of my body for the sin of my soule? As if they should have said, will the Lord accept of any thing? let the Lord set me the hardest taske, I will doe it, its to give the fruit of my body, or to give away all my estate, if I may have the pardon of*

my sin, I will doe it; thus, I say, a man may goe a great way in a way of *revenge*, and yet truly this will be found nothing, it will be but a shadow, and a *foundation* that will soone shake and fall, when a day of Tryall comes.

Eighthly, Jesus Christ is a foundation, *in opposition to our Reformation*; many there are that goe higher than all this, many struggle in their Vowes and Resolutions, but never come to Reformation, but some there are, that come to Reformation, they have gotten the power and the victory, as they say, over their sins, and here they lay the *foundation* of their Comfort, for certaine saith such a man, I am the child of God; but Christ is a foundation in opposition to this; if we lay our foundation here we shall be deceived; this *Herod* did, he reform'd himselfe, and *did many things*, the word of *John* comes to *Herod's* heart, and his heart is so troubled that he *did many things*; so that there may be a *reformation* in very many things, and yet notwithstanding the soule not upon a *true foundation*; there is a vast difference betwixt Cessation & sin, and Mortification of sin, there may be a Cessation of sin, where there is no Mortification of it; it may be the Devill he may let a soule alone, that he may settle him the faster upon a false bottom; men cease from their Iniquitie they were addicted to when they were young, and they are apt to lay a *foundation* upon this, and this may be, and yet not a *true foundation* laid, a meere Cessation from sin, or an outward Reformation in respect of the acts of sin, this may be, and yet the soule miserable: Jesus Christ he is a foundation in *opposition to this foundation*.

Ninthly,

Ninthly, Jesus Christ he is a foundation, *in opposition to all outward Priviledges*; there is a very great deale of confidence that men lay upon their Priviledges, O, saith such one, I keepe many day's of prayer, & I am of such a Church, and saith another I am Baptized, and saith another I am so and so, and they glory much in these outward Priviledges; as the Jewes did we are the Church of God, we are *Abrahams Children*, we have the Oracles of God, can we be amisse? but saith Christ, *ye are of your father the Devill, and the workes of your father ye will doe*, notwithstanding all your boasting and glorying in your outward Priviledges: this not the foundation; *Christ is the foundation in opposition to this.*

Tenthly, Jesus Christ is a foundation, *in opposition to those good fits that sometimes a man or a woman is in unto a duty*: I doe not speake any thing to shake any poore Saint, but would have every Saint have a bottome, while God is shaking all Nations, and the foundations of the earth doe shake; if the *foundation* be upon a rocke it will stand, therefore in this shaking day the good Lord helpe us all to looke to our *foundation*; Christ is a *foundation* in opposition to those good fits, that men are in to a duty: a man may be in a *good fit* to a duty now and then, and when men find this, they are apt to rest on it, and lay much weight upon it, and draw much comfort from it; now I say, *Christ is a foundation in opposition to this foundation*: O what a *good fit* and a good mood was Saul in sometimes! 1 Sam: 10. he comes among the Prophets of God, at the 9, 10, & 11 verses, he prophesies among the Prophets, here was a *good fit to a duty*, 1 Sam: 10. 23.

when he was going on in persecuting *David*, he had a good fit, therefore *Saul* might say, well, I feele God working in my heart what ever others judge of me, or censure me; *Saul* went on and prophesied before *Samuel*; and lay downe naked all that day, and all that night, even then when he was going on persecuting of *David*; I bring this to shew you, that this is *no foundation*, its a good thing, a sweet thing, to have a heart fit and dispos'd to a duty, but when I will build upon this, this is *no foundation*, but Christ is a *foundation in opposition to this*.

Eleventhly, Christ is a foundation, *in opposition to flashes of Joy and comfort that a soule may find, and sometimes doth find, which yet are not upon the true foundation*: there may be a good disposition to a duty, so there may be some *flashes of Joy* and comfort in the soule, in the duty, and men are apt to make high cōclusions from these, and yet not upon the *right foundation*; as *Herod*, he heard *John*, and did many things, and he heard him gladly, there could not be but a Holy raising of heart and Joy when he heard him gladly, and yet *Herod* cut off *John's* Head for all this: so the Stony ground hath Joy in the hearing of the word, *they heard with Joy*, and yet was false ground; in the Stony ground there was Joy in hearing the word, and Joy in receiving the word, O therefore looke to your selves: sometimes when I heare a Sermon, my heart is lifted up, it may be with the man more than with the word, or it may be with the manner of speaking more than with the word, and so a soule may here lay a *foundation*; there may be *flashes of Joy* in our duty's, and if we lay *our foundation* here, we are
under

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under a very great mistake: in the 28 of *Isaiah*, those hypocrites at the second verse, they did seeke God dayly, and delighted to know Gods wayes, as a nation that did righteousness, and forsooke not the ordinances of their God, *they ask't of me the ordinances of Justice*, they tooke delight in approaching to God, yet notwithstanding this, the Lord bids the Prophet goe and pronounce his wrath against them; a man may have his heart rais'd it may be in speaking the word of the Lord, and yet if he make this his foundation he is upon a false bottome; *Jesus Christ is a foundation in opposition to this foundation.*

Twelfthly, Jesus Christ is a foundation, *in opposition to some high acts wherein the soule puts forth seeming selfdeniall*: 1 Sam: 10. Saul shews great selfdeniall, when the people come to choose him King, *he hides himselfe*; the men of *Belial* despised him, and brought him no presents, *but he held his peace*; he deny's himselfe, he takes no notice of their opposition & speaking against him; and then afterward in the 11 Chapter, when the people said, *who is he that said, Shall Saul raigne over us? bring the men that we may put them to death.* Saul said, *there shall not a man be put to death this day; for to day the Lord hath wrought Salvation in Israel.* He doth not onely deny his owne spirit, but the Temptation from others; and this was not onely from a Politick ground, but from a sudden worke that was upon him at present, *the Lord hath wrought salvation in Israel*; a man may be carryed out in some good particular acts to deny himselfe, & thence conclude, I am a childe of God, and so, happy; its true, none can truly and rightly deny himselfe

but a Saint, but there's the same grace and worke as a counterfeite wrought in a hypocrite, that is, in the new Covenant, in the true Children of God; and if men lay their *foundation* upon these things, they will be exceedingly mistaken; *Jesus Christ is the onely foundation in opposition to these.*

Thirteenthly, Jesus Christ is the foundation, *in opposition to all holy aymes*; its a most blessed thing when a man comes to duty's with *holy aymes*, and holy end's, yet if he will lay his *foundation* here, he may be deceived, its the hardest thing in the world for a man to Judge of his *ends* and *aymes*; Come, saith *Jehu*, and see my zeale for the Lord, he thought he had blessed ends and aymes, but laying his *foundation* here, what a false bottome had he? I doe not say, any hypocrite can ayme rightly at the glory of God, but a man may ayme at Gods glory when it runs with his Interest, he may looke asquint at it, when Gods glory and his Interest ly's together, this deceived *Jehu*, he thought he had eied Gods glory, when he look't onely at his owne Interest, the settling the kingdome upon himselfe and his Posterity, and so deceived himselfe; *Jesus Christ is a foundation in opposition to this foundation.*

Fourteenthly, Jesus Christ is a foundation, *in opposition to giving in of particular words*; its a great Trade that some drive, of giving in of particular words; and what a wonderfull confidence is oftentimes laid in this, in the giving in of particular words? And truly, I doe acknowledge the Lord doth oftentimes make it a sweete dispensation to his Children; when his Children are in great straights, the Lord is pleased to come into their soules, and reward them in this way, and yet

yet notwithstanding we are under a very great mistake in this ; if the Lord be not our light and our guide : We may lay too much upon this , as upon humiliation, or any other duty; some soules in distresse, they will open their Bibles, & it may be doe light upon a place that doth suite their condition , they thinke this is *a giving in of a word* ; I deny not but God doth sometimes speake a word in this way to his Children in great straights , yet there's a great mistake in this ; the mistake ly's in this, when that we doe lay more upon the *providence in the giving of the word* than upon the word it selfe, when I beleive not so much the word for it selfe, as for the providence ; the providence that I should open my booke thus, and light upon such a word, the providence that I should light upon such a word at such a time ; when we eye the providence giving in of the word, more than the word ; now note, no providence is the ground of our faith, therefore if I lay my faith more upon the providence than upon the word, then shall I presently be mistaken even in this way, which if I had a right understanding of, I may have use of, and comfort in : let Christians observe, its ordinary with Christians when they are weak and young, and when they begin to know the Lord, God doth deale with them as with little Children, he traines them up in such a way, and *gives them in particular words* ; but when soules will alway's goe in this way, they may quickly come to Tempt God, and they may come to such a passe, as not to care for the word of God in the Scripture, unlesse it be given in in this way ; here we lay *our foundation* upon the giving in of a word, lay as much as

you can upon the word, but take heed of laying too much upon the providence; therefore Christians when they are come to more light and experience, the Lord would not have them to continue in this way, they must not stay till the word come to them, but the'r faith must goe out to the word; this way of God with Christians is not the ordinary way when they come to a greater standing. I have a word, saith one, so given in, in such a remarkable way at such and such a time, and thereupon he lays the *foundation* of his hope, if you lay too much upon this, your faith will be but upon a providence, and this will not be a *sure foundation*, there may be a great deceit in this, for Satan may give in a word as well as the Lord, a soule may take in a word from Satan as well as from the Lord himse'fe; besides, a word may be given in of the Lord too, and yet this not an evidence of our Eternall condition; therefore, when we conclude our Eternall condition from the giving in of a word, we erre in this, for this is *no foundation* to it. Hagar had an Angel of God from Heaven speaking to her, *Then God seest me*, saith she, *and have I also here looked after him that seeth me?* yet she was an out-cast and under the old Covenant; the Lord therefore grant that we may not lay *our foundation* in these things, the word of God is a *good foundation*, but if we lay it upon the giving in, upon the providence, its a *false foundation*; yet I say, the Lord doth often goe in this way with his owne Children, very frequently, but here's the mistake, when we lay too much upon the providence; you may have a word given in day after day, and yet be all this while upon a false foundation: *Iesus Christ is a foundation in opposition to this foundation.* Fif

Fiftently, Jesus Christ is the onely foundation, *in opposition to acts of beleiving*; the act of beleiving is not the foundation, but Jesus Christ is the foundation in opposition to this; many there are, which when they see themselves cast, (as I may say) as to the righteousness of the law, when they see that all the workes of the Law, and the righteousness of the Law, will not helpe them, but that life and blessednes is alone in Christ, in the Gospel; and heare the Lord calling upon them to come and beleive in Christ, they run to Jesus Christ, and hang upon him in an outward way, and lay their foundation in the *act of beleiving*; there is a faith of a mans owne as well as a faith of Gods, there's a faith of the Law as well as a faith of the Gospel; many a man hath laboured by his workes, for righteousness and Justification, and when he sees all his working will not bring him in righteousness and justification, then he flies to faith, as that which will helpe him, and so he beleives in his owne strength, and rests upon the *Act of beleiving*; but its not the *act of beleiving* that is our righteousness, its not the *act of beleiving* that is the foundation of the soule: a poore soule may hang upon the outside of the Arke, as in the dayes of Noah, men might have come and clung upon the outside of the Arke, and yet have been cut off, except they had come into the Arke, that would not have saved them, but they would have dropt off; so, when men by an *outward act of beleiving* hang upon Jesus Christ, in an outward way, they may hang a while, but at last they will drop off; when men make this a foundation, they are upon a false foundation. See how far men have

gone

gone in beleiving, and yet it hath come to nothing, if you looke into the 106 Psalme, the 11, 12 & 13 verses, we reade there of a generation of men, *beleiving*, its said, *The waters covered their Enemies: there was not one of them left. Then beleived they his words, they sang his Praise. They soone forgot his workes, they waited not for his Counsell: Here was beleiving, and such beleiving as caused them to sing, and yet who are they? they are such, as forgot his workes; such, as waited not for his Counsell; such, as had leanness sent into their soules; such, as lusted, and contemned God, and envyed the Saints, Moses, and Aaron; such, as the breath of the Lord came upon, and devoured them as wicked ones; and yet there was beleiving, Then beleived they his word: men will lay a great deale of faith sometimes on Experiences and wonderfull providences, why lay as much faith as you can upon these, and all will faile when the day of Tryall comes; men may say God is our God, and we are the people of God, and he delivered us; The waters covered their Enemies; there was not one of them left. What a wonderfull providence is this? and here they fall a singing to God, and yet Rebels and Enemies to God, and cut off by God by and by: this is not the foundation therefore, no, not the Act's of beleiving. If you looke into *Isai: 48. 1, 2.* we reade of a generation of men that did *beleive*, and yet notwithstanding fell short; *Heare ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which sweare by the name of the Lord, and make mention of the God of Israel, but not in Truth nor in righteousness; for they call them-**

themselves of the holy Citty, and stay themselves upon the God of Israel, the Lord of Hosts is his name. They made mention of the Lord, and stayd themselves upon the God of Israel; what is that staying? Look into the 26 of *Isaiah*, and you shall finde its beleving, in the third verse; *Saying is beleving*: here are a generation of men that stayed themselves upon the God of Israel, but not in truth nor in righteousness; it was not in Truth nor in righteousness for all this: now, I say, its not the act of beleving that is the foundation, there's a false faith as well as other things, therfore if men make this the foundation, the acts of beleving, they may be out too: *Jesus Christ is the onely foundation in opposition to this foundation.*

Sixteenthly, *Jesus Christ is the foundation, in opposition to conviction of Righteousnes*: this is that which is indeed a higher and a farther step than all that yet I have spoken of, for men may goe all the way that we have gone, and yet not be convinced of righteousness; as his worke may be his righteousness, so his faith may be his righteousness, he may goe through all these things, and yet not be convinc'd of righteousness; this is a high foundation, *Christ is the foundation in opposition to conviction of righteousness*; When a poore soule is wearied out of all, when he comes to see, that he is a poore miserable lost soule, and that its not all his confession of sin, his mourning, his sorrow, his Teares, his vowe, his resolutions, his revenge upon himselfe, his Reformation, no not his faith, its not any of all these things will helpe him, nor that can helpe; that soule ly's crying, O Lord, I can doe nothing, I cannot pray, I cannot mourne, I cannot shed a teare

teare for sin, I cannot beleive, ô that thou wouldst helpe me, and strengthen me to beleive; now a soule is come to this, to be *convinc't of righteousness*, that it ly's before God, Lord here I am, I am nothing, I can doe nothing, I cannot doe this or the other duty, I cannot get up a desire, I cannot get up a groane, I am a poore miserable helpelesse creature; and Lord if thou wilt trample upon me, Lord here I am, thou mayest; and if thou hast no pleasure in such a one as I am, here I lye tread upon me, doe what thou wilt, I know not what to doe saith the soule: now here's a soule *convinc't of righteousness*, so as its come to see, if I had all the righteousness of men and Angells, all were nothing, though it were as righteous as *Adam* in Innuocency, all were nothing, if it were as righteous as *Noah, Adam, Peter*, all were nothing, why this it is for a soule to come to be cōvinc't of righteousness. Now if in any thing that yet I have said, it is here, wherein a true sincere heart goes beyond a hypocrite; a hypocrite will goe with a true child of God through all the other, doth a true child of God confesse & mourn for his sin, and repent, and revenge himselfe, and reforme, and hath he joy and delight in duty's, and doth he deny himselfe, & hath he good aymes and ends, hath he particular words given in, hath he put forth acts of faith, so doth the hypocrite all these things, though none of them in truth and in righteousness, yet as to the outward act, he will goe as far as the sincere heart, and it will be hard to find out the one from the other, (the hardest thing in the world) yet in this step of *Conviction of righteousness*, the childe of God goes beyond the other. When a poore soule

soule comes to this, Lord I am here, I thought I had abundance of things to rest in, I thought I was so rich in my prayers, and so rich in my Teares, and so rich in my resolutions and vows, I had such good fitts in duty's, I had such glorious comfort and Joy, but Lord I am brought to this, I am nothing, here the childe of God gets a step beyond the hypocrite, for the hypocrite is never *thoroughly convinc't of righteousness*, but when he is convinc't of one peice he goes on upon another, and when he is beaten off that he creepes on upon another, and he is upon some foundation of his owne, but now when the Lord Jesus comes to take possession of a poore soule, he beates him off all the peices of his owne righteousness: if he will rest upon his confession of sin and mourning, he will beate him off there; and if he goe higher, to resolutions, vows and revenge, he beates him off there; and if after this he rest upon his Reformation, Christ will goe after him and beate him off from peice to peice, till he hath wholly conquered the soule to himselfe, and brought him off of all those false grounds and quagmires that the soule would have rested upon and perished, till he comes to this thorough conviction of righteousness; when they come to great parts, gifts and abilities, Christ beates them off of this, till they come to settle upon a right foundation, or else they will drop off, if they come not up to the true foundation: hence true and faithfull hearts tremble and feare to see these great ones fall; upon this account some assert falling away from grace, not considering the distinction betwixt the old and new Covenant, and the different truth's that flow

flow from either, and not seeing how the same things in appearance flow out of both rootes; when they saw the fruit of the old *Adam*; they thought it had been grace, and therefore conclude, they fell from grace; indeed they fall from the grace they had in the first Covenant, (a man may loose all that) but not the grace of the new Covenant, the soule that hath it can never fall from that grace, but that soule that is partaker of that grace shall stand for ever; O therefore looke that ye be rooted upou the new Covenant if you would stand for ever, that you may be thoroughly convinced of all your owne righteousness as nothing.

And the Lord brings his people to this *conviction* many times, by *letting them fall by some Temptation or Corruption*, and hereby they come to be beaten off from it: God lets out some Temptations or some Corruptions, and the soule struggles and strives withall its resolutions and vows, and all its power, & yet its beaten downe and cannot stand, and then the soule saith, verily there's no hope for me, then the Lord brings it to this, now I see I have nothing, I can doe nothing, Lord thou mightest destroy me, and tread me underfoote, and if thou wilt doe it I will lye before thee, I have no hope, nor none to turne to; thus the soule is *convinc'd of righteousness*, and till such time as the soule is thus *convinc'd of righteousness*, it will never be able to stand, *conviction of righteousness is the removing the soule off all false foundations; the foundation of his workes, and the foundation of his faith too, as a worke, and the soule that hath no foundation at all, but onely lookes to the Lord Jesus Christ, O be thou*

thou my foundation. When the Lord hath once brought the soule to this, that he hath no foundation in the world, (there is no sinner in the world, but he hath one foundation or other, he could not beare up else, now when the Lord hath brought him to this, that he hath no foundation in the world) Lord, saith the convinced soule, I have *no foundation* in the world, I hang between earth and heaven, if the Lord bring not Christ as *a foundation* to me, I am undone, then is the Lord bringing in his Son Jesus Christ as *a foundation* of the soule: O therefore let us looke into our hearts, Professors, Christians, Saints and Brethren, O how have our hearts been rooted? have we not *a foundation* to stand upon of our owne? truly the Lord will shake us out of all our righteousnesses, whether wrought by the Law or Gospel, we may be in a miserable condition: *Jesus Christ is a foundation in opposition to all false foundations.*

Lastly, Jesus Christ is the foundation, *in opposition to true grace it selfe*: This conviction of righteousness lookes to all the blessed graces of the Spirit, *saith, repentance, and new obedience, and selfdeniall*, all these things as they flow from the holy Spirit, as they are wrought in us by the Spirit, grow up out of the new Covenant, why of all these Christ is *the bottome*, Christ is *the foundation in opposition* unto these, these are not the foundation: though grace is the most blessed thing in the world, the most blessed thing of all, yet its not *the foundation* of our soules, but the Lord Jesus onely, must be *the foundation*.

O that every soule would now looke to Christ!
O is Christ my foundation? (you had need to look

to your hearts, here's much preaching and much profession) it may be I am glorious in the outward parts of obedience, and it may be in Comfort too, O but is Christ *my foundation*, is Christ at the *bottom* of all my comfort ? It may be I performe a great many duty's, but is Christ at the *bottom* of all my duties ? O have I yet the Lord Jesus Christ as *the foundation* for my soule to looke unto ? O Christians, if ever there was a day, now its a day to looke to *your foundation*, when the Lord is shaking heaven and earth, even shaking the world, and shaking it to peices ; he will yet shake more than ever he hath shaken, till he hath shaken out all the rotten professors that are not founded upon himselfe ; the good Lord make you to looke to *your foundation* ; what a good thing is it to stand firme upon Christ ? when heaven and earth, and all the things of the world shall be shaken, yet we shall not be shaken being upon the *right foundation* ; the Lord build all your soules upon his Son ; if you would be upon *this foundation*, say good Lord doe thou come and build, how long have I been building, and how long have I been working, but good Lord come thou and build, O that every one of you would but learne thus much, as to goe home and say to the Lord Jesus Christ, Lord come thou and build, good Lord take the worke out of my hands, and build thy selfe, I shall lay all beside the foundation, but come and take the worke out of my hand, and if God will come and settle us upon his Son, as *the foundation* of all, then shall we have Joy unspeakable and full of glory, then shall we Joy and glory in our God, then shall we have that comfort
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and peace which passeth all understanding, then shall our soules have heaven begun here, that shall last to all eternitie, O the Lord build all upon *this foundation*, and let no poore soule here be discouraged, those oftentimes that have least cause to be shaken are most shaken, and the hypocrite that hath most cause, is least shaken; poore troubled soules, they are apt to be shaken when they heare these things; but art thou convinced Soule, that thou hast buile upon *a false foundation*? do'st thou say thou art undone for ever, that there is no hope for thee? no, rather say blessed be the Lord I have seene my *false bottome*, now I come to the Lord, O Lord doe thou build me, O Lord doe thou take my soule into thy hand; the Lord doe this for every poore soule here, that you may all who meete here together, meete with the *generall Assembly of the first-borne*, whose names are written in heaven, and then shall you not count it in vaine, if you have followed the Lord, and laid *the foundation* not in your selves, but in the Son of God; which the Lord Grant.

*Here followeth the Prosecution of
the Point, as it was found in the
Authors Notes.*

Quest: 3. What is Christ the foundation of?
Ans: 1. Of the Fathers Eternall Election. Election is built upon Christ, he is the bottome stone thereof. *Eph. 1. 4. 3. According as he hath chosen us in him, before the foundation of the world;*

world, that we should be holy and without blame before him in love : having predestinated us unto the Adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will. Christ is the first of the Fathers Election (if I may so say) *Isai. 42. 1. Behold, my servant whom I uphold, mine Elect in whom my soule delighteth :* and all others are Elected in him. Hence, the Apostle concludes, that the foundation of God standeth sure ; that is, Gods decree of Election cannot be overturned, it hath such a bottome & tone.

Secondly, *Of the Covenant of Grace.* The Covenant of Grace is the most blessed thing in the world, its the Magazine of faith, Comfort and Holines, a Saints strong Tower of defence against all assaults. Now Christ is the foundation of this glorious Covenant of grace ; Hence, its said to be made with him, *Psal. 89. 3. I have made a Covenant with my Chosen :* He is called the Mediator of this Covenant, *Heb. 8. 6. But now he hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises ;* And Chapter 12. 24. *And so Jesus the Mediator of the new Covenant ;* his blood is called the blood of the Covenant, *Zach. 9. 11. As for thee also, by the blood of thy Covenant. Heb. 13. 20. Now the God of peace, that brought againe from the dead our Lord Jesus, that great Shephard of the sheepe, through the blood of the Everlasting Covenant. Yea, he is called the Covenant it selfe, Isai. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keepe thee, and give thee for a Covenant of*
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the people, for a light of the Gentils. Chapter 49.
8. *I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherite the desolate heritages.*

Thirdly, *Of all the Promises of God*; this follows upon the other, if of the Covenant, then of the promises, every promise is built upon him. Hence observe the promises still run to Christ, the first promise that ever was made runs to Christ, the Womans seed; the promises afterward given to Abraham, looke to Christ, Gal: 3. 16. *Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.* All the Leviticall Types and shaddowes, which were a representation of things to come, did looke to Christ, the great Sacrifice. Hence the Apottle concludes all the promises of God, to be in him, and because in him to be firme and Immutable. 2 Cor: 1. 20. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

Fourthly, *Of all a Saints speciall priviledges*; as,

First, *Reconciliation*; 2 Cor: 5. 18, 19. *And all things are of God, who hath reconciled us to himselfe by Jesus Christ, and hath given to us the Ministry of Reconciliation; To wit, that God was in Christ reconciling the world to himselfe, not Imputing their Trespases unto them; and hath committed unto us the word of Reconciliation.* Rom: 5. 10, 11. *For if when we were Enemies, we were Reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life; and not onely so, but we also joy in God, through*

our Lord Iesus Christ, by whom we have now received the Atonement. Coll: 1. 20, 21, 22. And (having made peace through the blood of his crosse) by him to reconcile all things unto himselfe, by him, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your minde by wicked works: yet now hath he reconciled, In the body of his flesh, through death, to present you holy and unblameable, and unreproueable in his sight. Reconciliation is twofold. First, Reconciliation of God to man, that is made, by giving Justice satisfaction. Secondly, Of man to God, this is done, by reparation of mans nature; both these flow from Christ, and are founded upon him; and therefore when Christ was peirced, water and blood came forth; blood to satisfie divine Justice, water to cleanse and purifie mans nature.

Secondly, *Effectuall vocation*; Phil: 3. 14. *I presse toward the Marke, for the price of the high calling of God in Christ Iesus.*

Thirdly, *Adoption*. Eph: 1. 5. *Having predestinated us unto the Adoption of Children by Iesus Christ to himselfe, according to the good pleasure of his will.* Joh: 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that beleived on his name.* Gal: 4. 4, 5. *But when the fulnes of time was come, God sent forth his Son made of a woman, made under the Law, To redeeme them that were under the Law, that we might receive the Adoption of Sons.*

Fourthly, *Justification*; Christ is the bottome Stone of it. Rom. 3. 21, 22. *But now the righteousness of God without the Law is manifested, being*

ing witnessed by the Law and the Prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon them that believe. Acts 13. 39. And by him all that believe are justified from all things, from which yee could be justified by the Law of Moses. Isai. 45. 25. In the Lord shall all the seed of Israel be justified, and shall glory. Jer. 23. 6. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousnes.

Fifthly, Sanctification; He is the bottome Stone of it: Hence he is said to be Sanctification to us; 1 Cor: 1. 30. But of him are yee in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. The parts of Sanctification are, Mortification, and Vivification; and Christ is the foundation of both. First, of Mortification, Rom: 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Gal: 2. 20. I am crucified with Christ. Secondly, of Vivification, Col: 3. 3. For ye are dead, and your life is hid with Christ in God. John 14. 19 Because I live, ye shall also live. Both together are mentioned, Rom: 6. 5. For if we have been planted together in the likeness of his death; we shall be also in the likeness of his Resurrection. Phil: 3. 10. That I may know him and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death.

Sixthly, Of all sanctified Gifts and Abilities. First, outward Abilities, consider them as they are sanctified to a man, and not as bare gifts;

as wisdom, knowledge, &c. Col: 2. 3. *In whom are hid all the Treasures of wisdom and knowledge.* 1 Cor: 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* Secondly, Inward Abilities, as strength to resist Satans Temptations, our owne Corruptions. Phil: 4. 13. *I can doe all things through Christ which strengtheneth me.* Isai 45. 24. *Surely, shall one say, In the Lord have I righteousness and strength.*

Seventhly, *Of Duties and Performances;* Christ is the foundation of all these: when the people under the Law offered any Sacrifice, they were to bring it to the Priest, it must goe through his hand, or it could finde no acceptance; hence the office of the high Priest, is to offer Gifts and Sacrifices. Heb: 5. 1. *For every high Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins:* So, all our duty's and performances must be brought to Christ, and laid upon him, he must offer them, he must procure the acceptance; that is, the strength by which we performe them, it must be his, the acceptance we looke for must be his.

Eighthly, *Of our Comforts and Enjoyments;* Christ is the bottome of all these; what ever comforts we have, if they doe not grow upon Christ as their Roote, they are nothing. Some plant comfort upon duties, some upon enlargement in duties, some upon their affections, &c. but what ever comfort it is, that Christ is not the bottome of, it will fade and wither.

Ninthly, *Of Graces;* Christ is the foundation of all these.

First,

First, Christ is the foundation of our faith; faith hath no other bottome to stand upon, but a crucified Christ; there is a faith that is built upon Experience, as that *Psal: 106. 12, 13.* *Then beleeved they his words, they sang his praise. They soone forgot his workes, they waied not for his Counsell: but this will not endure, it is fading*

Secondly, Christ is the foundation of Repentance. *Acts 5. 31.* *Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins.* True repentance flowes out of the wounds of Christ. *Zach: 12. 10.* *And I will powre upon the house of David, and upon the Inhabitants of Ierusalem, the spirit of grace and of supplications, and they shall looke upon him whom they have pierced, and they shall mourne for him, as one mourneth for his onely Son, and shall be in bitterness for him, as one that is in bitterness for his first-borne.*

Thirdly, Christ is the foundation of all a Saints new obedience. There is a legall and an Evangelicall obedience; A legall obedience may stand upon another bottome; but Evangelicall obedience (which is that we call *new obedience*) is all built upon Christ; Evangelicall obedience flowes out of the new Covenant, it being there promised, *Ezek. 36. 27.* *And I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my Judgements; and doe them.* And the whole new Covenant (as I have said) is founded upon Christ.

Quest: 4. Who lay's Christ as a foundation?

Answe: Not man himselfe by any act of his

owne, either his repentance, faith or obedience, but God alone : The laying Christ as a foundation in the soule, is solely Gods act, and not mans in the least.

First, *Because if a man by any act of his could lay Christ as a foundation in his soule, then should the principall and most materiall price in the whole building of our Salvation, be of workes : But now the building of our Salvation is not of workes but of Grace. Eph: 2. 5, 8. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) For by grace are ye saved, through faith, and that not of your selves : it is the gift of God.*

Secondly, *Because mans Repentance, obedience, yea, his faith (if it be true) hath Christ as its foundation ; therefore cannot it lay Christ as a foundation, seeing that Christ is the foundation of it ; and therefore the laying of Christ as a foundation is before it. And indeed its a common notion among Divines, That a man in the first worke is meerely Passive, as a childe when first conceived and formed in the wombe is meerely passive, it doth nothing ; so its with a Soule in the first worke, it therefore doth nothing in laying Christ as a foundation, but Christ is first by the father laid as a foundation in the soule, and then the soule Acts, it beleives, it repents, it obey's, &c. And indeed, its a thing Impossible to conceive, that man by any act of his, either his faith, repentance, obedience, &c. should lay Christ as a foundation, seeing the creature is a finite thing, and all his acts are like himselfe finite, but Christ is the Infinite God ; now how can a finite hand or power moove an Infinite*

Infinite thing ? how can that which is finite bring downe that which is Infinite, and lay it as a *foundation* ; the laying Christ therefore as a *foundation*, is not the act of the creature, but of God onely.

Quest: 5. But how doth God lay Christ as a foundation?

Ans: 1. By razing all other foundations : one soule (as I said before) builds upon his Legal convictions, mournings, humiliations ; another upon his resolutions, vowes, Covenants, his acts of revenge upon himselfe, his reformation, &c ; Another, on his Joyes, Comforts, his disposition of heart that sometimes he finds to a duty, and his sincere aymes (as he thinks) therein ; Another upon his particular words given in, sometimes to beare him up under straits, sometimes to encourage to his duty, and upon his faith in these, &c. Now when God comes indeed to lay Christ as a *foundation* in any soule, if a soule have *such foundations*, God will shake them all, yea raze them to the ground : So that now the soule will see and say, my convictions, mournings, humiliations, resolutions, vowes, covenants, acts of selfe-revenge, reformations are nothing, nothing as to evidence Gods love to my soule, I may be miserable, perish, and be undone for ever, notwithstanding this ; my privileges, Church-ship, participation of ordinances, are nothing ; I may be a cast-out for ever, notwithstanding these my comforts, joyes, good fits to duty, good aymes therein (as I thinke) are nothing, as to build any hope here, for I may be deceived and gull'd in all these, and perish eternally notwithstanding these ; my words given in
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in straights, when I have been going to some worke, and my faith laid upon these, are nothing as to assure me God is my father, I may be under a mistake in all these. Now! is the soule stripped bare, and naked, and become truly poore in spirit; for whereas before it thought it selfe rich, and had many things, convictions, humiliations, vowes, reformatiōs, comforts, joyes, particular words, faith in these, which it could muster up, as evidences of Gods love to it, now it sees it hath nothing at all, it cannot bring forth one thing, that can evidence to it, it is a childe of God, or got beyond the hypocrite. And now it lies, Lord a Christ or nothing, a naked Christ or nothing, I have tryed *all foundations*, & now they are nothing, they are all shaken to pieces, razed to the ground. Thus the soule hang's (as 'twere) betwixt Earth and heaven, or Hell and heaven rather, not knowing what will become of him, but a little glimpse he hath that Christ can save him yet, and some inward groanings there are, O Christ or nothing, Christ now to be my Comfort, my wisdom, my righteousness, my sanctification, &c or nothing.

Secondly, *By making an Inward discovery to the soule, that all that which it hath sought to the Law for, is laid up in Christ onely, and to be had from him* Now the soule sees, that whereas before it ran to the Law, for conviction of sin, repentance, obedience, faith, Comfort, &c. that all this is treasured up richly in Jesus Christ, and it must have these things (if it will have the true, and not be put off with counterfeite ware) from Jesus Christ onely: now the soule begins to looke after a new conviction of sin, repentance, faith, obe-

obedience, Comfort, &c. And whereas it thought before that it had all these, now, indeed it sees it had them not, what it had was onely counterfeite ware, the true ware being to be had onely from Christ, out of his warehouse; now it crys Lord give me the wisdom of Christ, the sanctification of Christ, that faith, that repentance, obedience, Comfort, that is in Christ, and flow's from him: now begins Christ to be all, and there is nothing that hath any credit with the soule, but what is Christs, it cares not for repentance, faith, Comfort, &c. if it be not Christs. But as before, it said I am nothing, my convictions, humiliation, reformation, comfort, faith, &c. are nothing; now it saith otherwise, Christ is all, Christ is my wisdom, my righteousness, my sanctification, my repentance, my faith, my Comfort, my obedience, my strength to stand, &c. that is, I looke for all these no where but in and from Christ.

Thirdly, *By enabling the soule, to make a direct actuall close with Christ for all these.* This is that coming which followes the drawing, hearing, learning of the father; *John 6. 44, 45. No man can come to me, except the father which hath sent me, draw him: Every man therefore that hath heard, and hath learned of the father, cometh unto me.* But note, that this latter is not so properly laying of the foundation, for the foundation is laid in the two former, as the uniting of the soule to the foundation, or the soddering of the soule and foundation, Cementing them into one, in order to spirituall growth and fruitfulness, for the foundation Christ, being by the father planted in the soule, his wisdom, righteousness, sanctification,

tion, &c. being laid at the very bottome of all; it is necessary that now to the end, that this wisdom, grace, holines, &c. might shoot up into the soule, and cause the glorious buddings forth of Gospel light, grace, and holines in it, that there should be a soddering of the soule and the foundation; for as the tender graft partakes of the sap that is in the stocke, by such a union with the stocke, as makes the graft and stocke grow into one; so the participation of that light, life, grace, Righteousnes, Holines, of which (the blessed *foundation*) Christ is full, is conveyed into the soule, by such a knitting of this *foundation* and the soule together, as makes them inseparably one: now it flowes up out of the *foundation*, that wisdom, grace, Holines, that is in it, into the soule, and the soule which before was emptied of all, and had the sap of old *Adam*, (that wisdom, righteousness, holines, &c. which springs from old *Adam*) let out, hath the new *Adam* sending up his living sap into it, and now the soules faith, repentance, obedience, &c. are all such as this new sap sends forth, that is, it is all grace of another kinde, its faith is of another kind to what before it had, its repentance and obedience is of another kind, its comforts are of another kind. And this God brings all his to, before ever they become fruitfull in a Gospel way; for note here, it may be the condition of a true childe of God, as well as of the hypocrite, to build too much upon *these foundations*, yea to be building yeares together upon them, and that too, after true grace is wrought in his soule: *Abraham* was a true beleiver, and yet goes in unto *Hagar* the old Covenant, and thirteene yeares together his heart

heart run's upon her fruit, and all his Expectations are from it; But note this withall, that till God brings a beleiver to this, to make a more direct and Immediate close with Christ, in the new Covenant, he will be barren as to Gospel fruit: *Abraham* had no fruit from *Sarah*, till God had discovered to him, that *Hagar's* fruit was not the fruit, but he must yet looke for fruit from *Sarah*; so, a true beleiver will be barren as to Gospel fruit, untill he is brought off from all other foundations, and made to close with Christ in the new Covenant. And indeed I thinke I may say, that there never was a beleiver in the world, but either before conversion or after, he hath been brought under the old Covenant, and there hath been a building upon such foundations, for it is naturall to a soule under the old Covenant so to doe.

Quest: 6. But when doth God lay Christ as a foundation in the soule, is it in the first worke or change that is wrought upon a soule, or afterwards?

Ans: There is a twofold worke or change wrought upon many soules; I say many, because every one doth not passe under this double change.

First, *Legall*, which is a worke or change wrought by the power of the Law, or by the Ministry of the letter; for so the Apostle calls the Law, *2 Cor: 3. 6. Who also hath made us able Ministers of the new Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.* And I doe here expound the Law by the Ministry of the letter, to the end, we may not looke upon the Law, as containing onely the

the matter of the ten Commandements, and the promises and Threats annexed to these; but indeed, take the Law at large for the summe of that truth revealed, either in the Scriptures of the old or New Testament, which containes within it, Doctrines, Promises, Precepts, Threats, &c. so far as this truth comes to a soule, and is received onely as a notion, as it is the letter, a voice of words, &c. so far it falls short of being Gospel, which is a word of Power, the Power of God unto Salvation, a Ministration of the Spirit and life, and is no other but the word of the Law, that is, a bare word without Power, a killing letter to it: And whatsoever worke or change, is wrought by this word, as it comes to the soule onely as an enlightening notion, or directing letter, discovering to a man his duty, state, &c. or as it comes as a threatening terrifying voice of words, driving the soule to that it apprehends to be its duty, and making it for feare to seeke after a better state than it sees it selfe to be in, (for all this the word as its a bare letter, or a voice of words may doe) I say, all this worke or change is no other nor better than a *legall worke* or change; for it is a worke wrought by the Ministry of the letter, by a voice of words, it is the light of the bare letter, and the terror of the voice of words, that makes a man in his owne strength fall to working, and accordingly the worke brought forth, or the change produced hereby, seeing it is no other, but an act, a worke, a change, performed by the strength of nature, and not by the strength of the promise, it can be no other, but a worke of the flesh, a child of the Law (or old Covenant) as was *Ismael*, and

not of the promise (or new Covenant) as was Isaac.

Secondly, *There is an Evangelicall worke of change*, which is, that worke which is wrought upon the soule by the power of the Spirit in the word, cutting the soule off from the dead stock of old *Adam*, and ingrafting it into the living stock of the new *Adam* Jesus Christ; And the very foundation of the worke or change is marriage-union with Christ. The Spirit of God in the Word lays hold of a poore soule by an Almighty power, and breakes it off from the old stock, and in the same Instant ingrafts it into Christ; Now by the engrafting there is a union, and from this union a communication to the soule of that new sap and life that is in Christ, and by virtue of this a glorious work and change is wrought in the soule, new fruit, new actions appeare in it.

Now observe the Fathers laying Christ as a foundation is not in the first worke, which I call *Legal*, for a soule may have that work, as had *Ahab*, *Judas*, *Herod*, *Stony & Thorny ground*, &c. and yet perish for ever, but so cannot any that Christ is the foundation of, for if so, then could not Christ be a *sure foundation*, as the Prophet calls him, *Esay 28. 16. Therefore thus saith the Lord God, Behold, I lay in Syon for a foundation, a Stone, a tryed stone, a precious corner Stone, a sure foundation*: But the laying of Christ as a foundation is in this *second worke*; And the beginning of this is our union, which is that thing by which we are ingrafted into Christ, and so grow and beare fruit upon Christ, as the *stock or foundation*, when a soule hath this union, from that moment

is Christ his foundation, but not before; for what ever may be found in him, or come from him before this union, be it sorrow for sin, Comfort, obedience, &c. it hath not Christ for a *foundation*; for how can Christ be a *foundation* to that soule, or to any thing in that soule, that is not united to him? can we say such a thing is a *foundation* to such a building, and yet the building be separate from that thing, and standing upon something else? not so.

Quest: But the soule may say, If there be this double worke, and change; and Christ is the foundation onely of the latter, How shall I know whether the worke upon me be Legal or Evangelical; that so, I may know whether Christ be my *foundation*, yea or no?

Ans: This is a most difficult Question, and the farther I consider it, the more doth it beget matter of feare and trembling; and the rather because those things which we ordinarily bring forth as evidences of the grace of God within us will not manifest this difference, because there is not any one particular worke, affection, grace, that flowes from the *Gospel-worke* upon a soule; but that worke which is onely *Legall*, hath the counterfeite of that worke; grace, affection, &c. not but that there is a reall difference betwixt those fruits of Sanctification that spring from the Law, and those that come from the Spirit in the Gospel, but in regard the Legall worke hath the counterfeite of what ever the other hath, therefore the discerning of the true from the false and counterfeite, is a most hard thing. For

First, *Doth the Gospel-worke cause sorrow for sin, so doth the Legall too:* The Terrors of the old Cove-

Covenant made *Ahab* mourne, *Judas* repent, &c. As the Gospel worke, may make the heart soft, dissolve it into teares, so may the Legall too, dissolve the heart into teares, soften it greatly for a while.

Secondly, *Doth the Gospel worke produce obedience, make a soule run to God upon his knees dayly, so may the Legal too.* *Isai. 58. 2. Yet they seeke me dayly, and delight to know my wayes, as a nation that did righteousness, and forsooke not the Ordinance of their God; They aske of me the ordinances of Justice; they take delight in approaching to God.* *Ismael* was a praying child, *God heard the voice of the Lad.* Secondly, for Reformation; *Doth the Gospel work cause that? so may the Legal too; what did Herod?* Thirdly, *Doth the Gospel worke produce grace? so may the Legal too, though not true grace, yet grace like the true.* First, repentance. See before. Secondly, for selfdeniall. *Ismael* shewed a great example of selfdeniall. *Gen. 25. 9. And his sons Isaac and Ismael buried him in the Cave of Machpelah, &c.* So *Saul*, *1 Sam. 11. 12, 13. And the people said unto Samuel, who is he that said, shall Saul raigne over us? bring the men that we may put them to death. And Saul said, there shall not a man be put to death this day.* Thirdly, for delighting in holy duties, in the wayes and ordinances of God. *Isai. 58. 2. Yet they seeke me dayly, and delight to know my wayes, &c.* Fourthly, for zeale for God; and his wayes, *Paul* before conversion was full of zeale; and the Jewes, *Rom. 10. 2. For I beare them record, that they have a zeale for God, but not according to knowledge.* Fifthly, for faith. *Psal. 106. 12, 13, 14. Then beleived they his*
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words, they sang his praise. They soon forgot his works, they waited not for his Counsell: But lusted exceedingly in the wilderness, and tempted God in the desert. *Isai* 48. 1, 2. *Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in Truth, nor in Righteousnes, for they call themselves of the holy City, and they stay themselves upon the God of Israel, the Lord of Hosts is his name. For there is a faith of the Law as well as of the Gospel, so long as a man can obey and performe the condition, the Law will give him a faith.*

Thirdly, *Doth the Gospel worke bring a man into Relation to God and Christ? so may the Legall too, into some kinde of relation.* *Jer: 31. 32.* *Not according to the Covenant that I made with their fathers, in the day that I tooke them by the hand, to bring them out of the land of Egypt, (which my Covenant they brake, although I was an Husband unto them, saith the Lord).*

Fourthly, *Doth the Gospel worke beget peace and Comfort? so may the Legall too; for observe, so far as by the legal worke, a faith may be begotten, and some kind of relation held forth in that worke, so far there will be peace and comfort.*

Fifthly, *Doth the Gospel worke, make a man to abandon all his shelters in himselfe, and fly for refuge to Jesus Christ and the Covenant of grace? So there may be something like that in the legall worke also; for marke it, A soule by the light of truth, being thoroughly convinced that all his duties, obedience, his faith, Comfort, &c. that sprung*

sprung from the Law is nothing, and that Salvation is onely to be had in the Covenant of grace; and a naked Christ held forth therein, may hereupon quit his trust and reliance in these, and now run in his owne strength (as before he did to the Law, so now) to the Covenant of grace, and to a naked Christ for refuge. I say, in his owne strength still. As a man when the flood was upon the earth, might have hung upon the outside of *Noahs* Arke, and yet have perished, so a man may run thus far in his owne strength, and hang upon the outside of Christ (as it were) and yet perish. And yet all this (though what a man runs to is the Gospel, yet) no more than a *Legal worke*, a worke performed in a mans owne strength, and not in the strength of Christ; for note, as a true Gospel Saint doth Evangelize the Law, that is, he goes to the Law, labours to obey that in Gospel-strength, the strength of Christ: So a Legalist may legalize the very Gospel, that is, take hold of Christ the Covenant of grace, close with Gospel principles in his own strength. When he is convinced he is a miserable sinner, and that his repentance, his reformation, his comfort, his faith, &c. that springs from the Law cannot redeeme him, but his onely remedy is in Christ and grace, he may run to that, and hang upon Gospel notions and principles for helpe. Nay, he may not onely run to these but attaine some fruit; hence

First, *He may attaine some kinde of reformation*, which it may be he could not attaine by the power of the Law. 2 Pet. 2. 20. *For if after they have escaped the pollutions of the world, through the knowledge of the Lord & Saviour Iesus Christ;*

they are againe entangled therein, and overcome, the latter end is worse with them than the beginning. And Heb: 10. 29. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath troden underfoothe the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. We read of a sanctification that even hypocrites attaine by the blood of the Covenant, which is a wonderfull thing for a reformation to be wrought through the beamings of some Gospel light upon the soule.

Secondly, He may have some kind of tast of sweetness even in Christ himselfe. Heb. 6. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy-Ghost. The heavenly gift is Christ himselfe: John 6: 32, 33. Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven, but my father giveth you the true bread from heaven, for the bread of God is he which cometh downe from heaven, and giveth life unto the world.

Thirdly, He may in a kinde be made a partaker of the Spirit. Heb. 6. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy-Ghost; that is, he may have common light, and common assistance, which though it is not saving, yet it may be such light and such assistance as may be from the Spirit, such as he hath not in himselfe, light into truth, beyond what he can attaine meerely by his reason and assistance in some dutie, beyond what he hath from his owne strength: therefore such falling

away are said to doe despite to the Spirit of grace. *Heb: 10. 29. Of how much sorer punishment suppose ye shall he be thought worthy, who hath troden underfooete the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace.*

Fourthly, *He may tast a sweetness in the word of Christ, so far as he may say, O it is a good word. Heb. 6. 5. And have tasted the good word of God, and the powers of the world to come. So Mat. 13. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it. The seed in Stony places heares the word, and with joy receives it. But what word is this which makes the heart joy againe? why the word of the kingdome, ver 10. When any one heareth the word of the kingdome, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he which received seed by the wayes side, and that is the Gospel word, not that of the law. Such an effect therefore may the very Gospel word beget in men.*

Fifthly, *He may (as to flashes) at sometimes feelee something of the joyes that are above; his heart may have some kinde of sudder Ravishments with the Joyes of heaven, as though they were his: Heb: 6. 5. And have tasted the good word of God, and the powers of the world to come: all this may be in a man, who as yet is without union with Christ, who as yet hath no more worke upon him than what he hath attained by his owne strength; first running in his owne strength to the Law, and finding no helpe there, may then*

run in his owne strength to the Gospel, and then conceiving because now he is got off from the Law, and hath seene the emptines of all his legall trusts & rests, and hath got some light into Gospel truths, and hangs as he thinkes upon Christ and the Covenant of grace onely, though yet all this his hanging is but an act of his own, a hanging upon the outside of the Arke, he judgeth that though his condition was bad before, yet now it must needs be good, and from this conception of himselfe he is it may be holpen somewhat to reforme, finds sweetnes in thoughts of Christ, because he thinkes he hath now layd ho'd on him, and Christ must needs be his; he hath Joy in hearing Gospel truths, and feels at a fit as 'twere a kind of heavenly Joyes in himselfe, and yet for all this in old *adam* still, and the fruite he beares (though it seeme glorious) comes not from union with Christ as the foundation of all, but from union with the old Stocke, and hence it comes to passe that in the end all the fruite drops, withers, rots, goes to decay.

Hence it is, seeing many that attaine a'l these things fall away in the end, that some so boldly stand for, *and maintaine falling away from grace*; for indeed what can be more like grace than the aforesaid things? but yet their Position is false, and ariseth from the not distinguishing of *workes Legall*, from *workes Gospell*; what ever may be in man by vertue of a legall worke, that is, a worke wrought in a man, either by legall Principles, or by legall strength, working upon Gospel principles; all that, a man may fall from, because all that may be, and the soule not upon the foundation, Christ, and therefore the building may fall.

fall. What ever a man comes by, either by old Covenant light, or by old Covenant strength, all that he may loose, for the old Covenant is a fading thing; 'tis such a Covenant as may be broken, *Heb: 8. 9 Not according to the Covenant that I made with their fathers, in the day when I tooke them by the hand, to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.* And though God by vertue of that Covenant stands in some kind of relation (as I have said) to persons under it, yet such is the Tenour of that Covenant, that if they doe not keepe Covenant, but rebell, God will cast them off, and not regard them for all that, and therefore the Apostle, for those words in *Jeremy*, although *I was an Husband to them*, reads, *and I regarded them not.*

Now so much seeming grace may be in a man by vertue of old Covenant light, or old Covenant strength, acting upon Gospel light and principles; that it is the most difficult thing in the world to distinguish it from true grace, therefore so many that seemed to have true grace fall away, and then men when they see it, and finde Caveats in the word, to persons going far upon Gospel principles, to take heed leatt they fall away. Conclude, *men may fall away*, which indeed is false, for no soule truly in Christ, can ever fall, but persons may run thus far, and yet still in the Stock of old *Adam*, and such may fall.

Hence also some conclude falsely *free-will*, not distinguishing betwixt workes flowing from Legall light and strength, and that flow from Gospel light and strength. To the first, man hath

a power, and by his owne strength doth all, and because many goe so farre in that strength which they feele to be their owne, as that they thinke themselves to have true grace, and to be living members of Christ, (which as indeed it is not so) hence they conclude man hath a power & a will in himselfe to receive Christ, which is not so; man hath a power to repent, obey, beleive, in a legall way, and he hath a power to lay hold on Christ as tendered in the Covenant of grace, in such manner as a man may be said to hang on the outside of the Arke: but a power to receive Christ in Truth, so as to be in him, this he hath not; this is the free gift of God, and no person in the world ever can, or shall thus receive Christ, but he onely to whom it is given.

Quest: But you will say, if a man by Legal Principles, and Legal strength, may goe thus far, wherein lyes the difference betwixt the true Saint, and this seeming Saint?

Ans: The maine and essentiall difference ly's here, in the roote, the one and the other grow's upon. The seeming Saint may have many glorious things, but the roote upon which all he hath or doth, stand's, is the old Adam; The true Saint perhaps may have fewer and lesse glorious branches than the other, but the roote of what he hath or doth, is the new Adam. So that in a word, it is the soules union with Christ as the roote, the foundation of all that he hath or doth, wherein ly's the very foundation of this difference; I say, all ly's here, in our having or not having union with Christ.

Possibly there is many a gracious soule, that never in all his life time attaines so much as what
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we have shewed may be in the seeming Saint, and yet for all that he stands for ever, and all the Power of Hell shall never be able to shake him; and the other which hath more glorious branches, will fall at one time or other. The reason is, because the first, though the branches be the lesse, and lesse glorious to outward appearance, yet having this true union with Christ, grow's upon this sound roote, that can never decay; the other though the branches may be greater, yet stands upon a rotten Roote. As you may see two Trees, one hath great Limbes and branches, and makes a great spreading, and for the present is very greene, onely there is some rottennes at the roote; the other hath but small branches, and is not outwardly halfe so glorious, but hath a firme sound roote, Now of these two, the great Tree, though he make a greater shew & spreading of branches, yet because there is rottennesse at the roote, he will not retaine his greennesse, but is in a decaying state, and in time the leaves fall, the branches wither, & the whole tree dyes; but the lesser Tree, though he is not comparable to the other in bignes and multitude of branches, nay, perhaps never comes to have so many spreading bough's, yet because he is sound at roote, he still grow's, retaines his greennesse, and his fruite (unlesse in some winter seasons) and never rots: So, therefore let no poore soule thinke with himselfe, I cannot be sincere, because I have never yet gone so far, as those have done and doe that fall away; it may be soule, thou never shalt in thy life, and yet thy condition may be good, and thou shalt stand for ever, when the other shall rot and perish, if thou art
upon

upon the right roote, and that little thou hast grow upon that roote, that is, if thou hast union with Christ the new *Adam*, and thy branches spring thence. For here (I say) in this union ly's the difference. Whence we may all learne, that of all things in the world its most necessary that we mind this union; and if we would know either the goodnesse of our state, or the worth of any thing we either doe or have, we must labour to find out what is the roote of all, and whither or no, what we have or doe, spring from Christ as the roote.

Quest. But how shall I know whether Christ be my roote, and what I have and doe spring from him as the roote?

Answ: The best Evidence that I am able to give is this; *If Christ be thy roote, then wilt thou sensibly perceive that thou hast nothing at all, no wisdom, no strength, righteousness, holiness, &c. but what springs from the roote:* if we could conceive such a thing as a Tree to have sense, we might also conceive that the Tree would be really sensible of this, that it hath no sap nor moisture but what comes from the roote, nor could it put forth branch, leafe or fruit, were its roote taken from it. So if Christ be the roote, the soule will be really sensible of this, nothing more, that I have no wisdom, strength, &c. nothing, nothing in my selfe but what comes from Christ; it will (I may say) as sensibly feele its strength, and all it hath coming up from Christ, as a Tree had it sense would feele the shooting up of the sap through the body of it, into its boughes, branches and fruit.

But now because there may be a great deceit here,

here, and our wicked hearts are ready and willing to deceive themselves, therefore mind these two things.

First, *That there is a difference betwixt the acknowledging Christ to be our all, and the feeling of this.* There is no Protestant but upon his principles must confesse it, but there are but few that feele it, and a man never comes to feele it, till first he is brought to this, that he cannot feele strength, holiness, &c. in any thing in the world else, for so long as a man can feele strength and helpe any where else, he doth not feele Christ as his strength and helpe, if he be convinced he is miserable, if he can but feele such a thing as this in himselfe, I can repent, mourne, reforme, &c. he rests there, and comes not to feele Christ his strength; if he see an emptines in these things, if now he can but feele a power to goe and beleive the promise, hang upon Christ in a general way, he rests there, if he cannot feele this, but finds clearly that as his repentance, yea his faith, is but a thing of his owne and nothing, if now he can but feele a power in himselfe to goe and pray to God to give him the true faith & repentance, 'tis a hundred to one if he rest not there. So long as he feeles any thing in himselfe, he feeles not Christ as all. But now when God brings a soule to feele Christ indeed as his roote, he is made first as really to feele as ever he felt any thing in the world that he hath nothing, feeles that he hath not one holy groane, cannot shed one true teare, cannot beleive, nay cannot in himselfe wait upon God that would give him faith, &c. when he is thus and hath no feeling in himselfe, then he feeles sensibly a flowing of wisdom, strength, holi-

holiness from another, so as that now he can say, this strength, this holiness, &c. is verily none of my owne, and I am nothing notwithstanding it.

Secondly, *There is a difference betwixt clinging to Christ, and thereby getting some of his sap, as I may so say from him, & being united to Christ as my very and onely roote.* As for Instance, the Ivie you know clings to the Oake, and thereby getts some of the sap, by which it is nourished in part, but it hath a roote of its owne, the roote of the Oake is not its roote. Now because it wants the firme roote of the Oake, and hath but a weake roote of its owne, thence it comes to passe, that notwithstanding it getts some moisture from the Oake by clinging to the outside of it, and hath some sap also from its owne roote, yet it is very subject to wither and dyes whilst the Oake lives. So it may be with a Legall soule, as what hath been already said makes appeare, he hath a roote of his owne, the roote of old Adam, but finding himselfe notwithstanding this roote to be but a withering branch, he may by that strength that is given him from this roote, cling to Christ the living Oake, hang upon him in an outward way, as the Ivie hangs on the barke the outside of the Oake, hereby he may get as well some sap from Christ whilst he thus hangs upon him in an outward way, as may somewhat helpe to make him greene, keeping life in him for a time, as doth the sap he hath from his owne roote; and hereby his life is partly from his owne roote, which affords him so much sap as gives him strength to cling to this living Oake, and partly from that sap which by clinging

ing to Christ in an outward way he draw's from him. Yet because this soule hath not Christ for his roote, but what nourishment he getts from him is onely in an outward way, by an outward cleaving to him, & clinging about him, to which he is assisted and enabled by that strength that is afforded him from his owne roote, the old *Adam*. Hence it comes to passe, that at one time or other, this cleaving soule which receives not his strength, life, nourishment from Christ by vertue of a reall union with Christ as his roote, but by vertue of an outward cleaving and sucking from Christ doth dye and wither, therefore I say, a difference there is betwixt clinging to Christ, and thereby sucking for a time some sap from him, and union, clinging is not union, neither is the coming of sap that way the same with that sap that comes by vertue of the union of the Tree; the sap the Ivie getts is forced from the Oake into it selfe by clinging about it, and violent sucking, but now the sap that comes from the roote into the Tree, that ascends in a naturall way. So where union is, with Christ as the roote, the soules feeles the sap its strength, holines, &c. flowing into it from Christ in a secret, yet wonderfull naturall way, so that it flow's into it without the soules striving and struggling to force this sap to its selfe, but it comes in a naturall way, it flow's up secretly, and in a manner indiscernably into it, the soule begins to fee'le it selfe full of sap, but knowes not how it was filled hardly, now this being come into it, then it causeth this soule to put forth dayly new branches, leaves, buds, and fruit; but where it is otherwise, though sap may be had from Christ, yet it is but
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a forced thing, a thing extorted by outward clinging, and as the Ivie when its owne roote doth not afford it sufficient sap to make it cling to the Oakes, dyes; so this soule when its owne strength, the strength received from old *Adam*; by which it clings to Christ in an outward way shall faile it, that it can cling no longer, it will dye and wither, notwithstanding for some time whilst its owne strength served it to cling close, it did receive a kinde of life and nourishment from him.

F I N I S.



The Promise of the Father.

A C T S. 1. 4.

Waite for the Promise of the Father.

The whole verse runs thus;

And being Assembled together with them, commanded them that they should not depart from Jerusalem, but waite for the promise of the Father, which saith he, you have heard of me.



What promise is this, which our Lord and Saviour Jesus Christ, when he is now ascending into heaven, doth give a strict and speciall command to his Disciples, to looke at, and waite for, calling and entitling it, The promise of the Father? To that I answer, This promise is no other but the promise of the holy Spirit; and that is cleare from the following words, which saith he, *ye have heard of me*; This promise of the Father that they were now commanded to waite for, it was that promise, that Christ had been minding them of sometime before, *Waite for the promise of the Father which ye have heard of me*, which I told you of, and minded you of before; now what was that promise that Christ had been minding of his Children of againe and againe
not

not long before this time? If we looke into *Johns* Gospel we shall finde, that the promise of the Spirit Christ did againe and againe pitch the faith of his Disciples upon, and that Immediatly before his death, before he was taken from them. *John* 14. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. And ver: 26. But the Comforter, which is the Holy-Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. So againe Chapter 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. So againe, Chapter 16. 7, 8, 9. 10 verses, Nevertheless, I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you; and when he comes, he will reprove the world of sin, and of righteousness, and of Judgement. Of sin, because they beleive not on me, of righteousness, because I goe to my Father, and yee see me no more. Yea this is cleare, in the verse following our Text, For *John* truly baptized with water, but ye shall be baptized with the Holy-Ghost, not many dayes hence. So that, that great promise, which Christ had been minding his Children of a little before, (which he points at here, which saith he, yee have heard of me) it was the promise of the Spirit; and it was not the Spirit in that speciall way of working

working in glorious miracles, and interpreting of Tongues, and the like; but indeed it was the promise of the Spirit *in generall*; for he referr's to that promise of the Spirit, which they *had heard of him*, which was as a *Comforter*, as the *leader and guider* into all truth, as a *Testifier* of the Love of Christ to the soule, as a *bringer to remembrance* of whatsoever Christ had said unto them, as a *glorifier* of Jesus Christ in the hearts of his Children, *he shall glorifie me*; so that it lookes to the promise of the Spirit *in generall*, when Christ saith, *its that yee have heard of me*.

Quest: 1. But why doth Christ call it, the promise of the Father, doth not Jesus Christ himselfe promise the Spirit? doth not Christ say, *I will send you another Comforter*? is it not the promise of Jesus Christ himselfe, as well as of the Father? why doth he then call it the promise of the Father?

Ans: . . . Because Christ himselfe as Mediator hath the promise of the Spirit from the Father. *Isai: 42. 1. Behold my servant whom I uphold, mine Elect in whom my soule delighteth, I have put my Spirit upon him, &c.* And its fulfilled to Christ, *Isai: 61. 1. The Spirit of the Lord is upon me (saith Christ) for he hath anointed me, to preach good Tidings, &c.* Jesus Christ himselfe, as he stood in our stead, doing our worke, and acting in our nature, so he did receive the promise of the Father himselfe, the Spirit; and therefore its called the promise of the Father.

Secondly, *In respect of the Antiquitie of it, Because the Father had promised it long before this time, so its the promise of the Father*; Christ had promised the Spirit to his but it was lately, and

so it was a new promise, not many dayes old, made but a little before his death: but the promise as it was the Fathers promise, so it was antient, made many hundred yeares before, though now to be fulfilled, for the Time of the old Testament, was the time of the Fathers administration, now in this time there were many promises of the Spirit to be afterwards fulfilled, as in *Joel*, 2. 28. *And it shall come to passe afterward that I will powre out my Spirit upon all flesh; and your sons and your daughters shall Prophecie, your old men shall dreame dreames, your young men shall see visions. Zach: 12. 10. And I will powre out upon the house of David, and upon the Inhabitants of Ierusalem, the spirit of Grace and of supplications, and they shall looke upon me whom they have pierced, and they shall mourne for him, as one mourneth for his onely Son, and shall be in bitterness for him, as one that is in bitterness for his first-borne.* And therefore this promise as it was the Fathers so it was antient, and for the Antiquitie of this promise, because it was most antiently the Fathers, therefore it may be called the promise of the Father.

Thirdly, *It's the promise of the Father, because of the times and seasons of the giving out of this promise; for the times and seasons are in the hands of the Father, so Christ tells his Disciples in this Chapter, But the Father hath kept them in his owne power.*

Fourthly, The maine reason is, *That hereby Christ might strengthen and confirme the faith of his Disciples and Children in waiting for this promise; we have need of all that can be to strengthen our faith, and therefore Christ calls it the promise*

promise of the Father; the Disciples might conceive, & is the Father willing we should have the Spirit? we know how willing Christ is, he hath said he will send us a Comforter, we are sure we shall want nothing that Christ can doe for us, but is the Fathers heart as free to give out the Spirit, when Christ comes to heaven will not the Father hinder it? Christ therefore entitles it rather the promise of the Father than his owne; as if he should have said, doe not thinke poore soules, that my Father is unwilling to give out his Spirit, that he is an Enemy to your peace, comfort & Joy, or the coming of the Spirit of grace; no, the Fathers heart is as full and as free, as you can conceive mine to be, for its the promise of the Father.

Quest: 2. But why doth Christ pitch the faith of his Disciples now at the time of his ascension upon this promise, rather than upon any other? could he not bid them as well to waite for some other promise as for this?

Ans: 1. Because there was no promise so suitable unto the state and condition, that the people of Christ, the Disciples of Christ, his followers were now come into, as this promise: no promise is so suitable to a poore soule in the time of Christs absence, as the promise of the Spirit; Christ had been personally present with his Disciples some time, and he had comforted, cheered, warm'd and quickened them, and when his personall presence was to leave them, no promise could be so sweete, comfortable, and acceptable to answer their condition, as this promise of the Spirit, therefore Christ gives them this promise as most suiting them; if any thing could hold them up

against the rage of the world, and the malice of the Devill now in his absence, it would be the promise of the Father, therefore it was the most suitable promise.

Secondly, *Because this promise, it was now in the very nick of fulfilling*; The promise was ancient, but now the very time of fulfilling of it was at hand, the time of giving out of more abundance of the Spirit was drawing on; now, its the way of God with his Children, when the promise is upon the nick of fulfilling then will God be putting on his Children in a more especiall manner to be waiting, and seeking, and looking up to him, even for the fulfilling of that promise: Therefore when the seventy yeares Captivity in *Babylon* was run out, then God stirr'd up the heart of *Daniel*, and he falls downe before God and prayes, and urges the promise and belevies; when the time was even expired, when God comes to give forth his promise, when the fulfilling time is come, then God puts his people upon waiting for it: So afterwards, when *Jerusalem* was to be built, when the time of fulfilling was come, then the Lord wonderfully stirr's up the heart of *Nehemiah*, and he falls downe before the Lord, crying, *O that Jerusalem might be no more a Citty without walls*: and indeed its a great argument, (though not a demonstration to convince men, yet) its such an argument as carry's much weight in it to the hearts of the Children of God, when they are put on in a more speciall manner to waite upon God, for the fulfilling of this or that particular promise, for the doing of this or that particular worke, though the times and seasons are many times
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hid to us, yet they are in the Fathers power, and they are all knowne to him, and when they draw nigh, God doth usually make that worke to run over the heart of his Children, and sets them a praying, and seeking, and beleiving, and waiting for that worke; and it may be they can hardly tell how it comes to passe that they are so put upon it, but it comes from a secret way of Gods dispensation towards his Children, when God sees that the worke is ripe, and the thing is neere at hand, that it may come when his Children are in a waiting posture, he will forerun it over the hearts of his Children ere he bring it visibly forth before the world. But though this be a real truth, yet I doe not take it to be the speciall reason here, why Christ doth put them to looke for the fulfilling of this promise, rather than any other, but the chiefe reason I take to be this;

Thirdly, *Because the promise of the Spirit is the great promise, that the Saints and people of God in the new Testament dayes are to have their eye fixed upon, and are to be found waiting upon God continually for the giving of it forth: its that great promise the Saints are to be looking up to the Father for in the new Testament Times; under the old Testament the Saints had a great bundle of promises, but there was one great and leading promise, that stood out before all the other promises, and that was the coming of the Messiah, and unto this promise all the Types, shaddowes, Ceremonies and services of the Law did looke, they ran into this promise, so the Saints and people of God in the times of the new Testament, have a great and leading promise also, but this*

great promise of the old Testament is no promise to them, for its accomplished, Christ hath come and dyed, and is risen againe, and we looke not for him to come and dye any more, to satisfie his Fathers Justice; but now there is I say, a great and leading promise in the new Testament, which the Saints fix their eye upon above all other promises, and that is *the promise of the Spirit*; as the Saints under the old Testament, look't cheifely to this *promise of the Messiah*, O when will our Messiah come, when will the Redeemer come, when will Christ come; why so, the Saints under the new Testament, have *this as their great expectation*, O when will the Spirit come, when will the Spirit come down more into our hearts, O when shall we be more fill'd with the Spirit, and be enabled to walke in the Spirit, and to live in the Spirit, and have all our teaching from the Spirit, and all our strength and life and whatsoever we have from the Spirit; this is that that the Saints should have their eye fixed upon under the new Testament; and so the Observation at this time shall be this.

Obser: *That the promise of the Spirit is the great New Testament promise*; it's the great promise that the Children of God in the times of the new Testament, are to be looking up to God for the fulfilling and accomplishing of. In the prosecution of which point, I shall follow this Method, (all moulds and methods they are but things, wherein we are to seeke the edification one of another).

First, I shall shew you, *That the promise of the Spirit is a great promise.*

Secondly, *That its the great New Testament promise.*

Thirdly,

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Thirdly, *Why the Lord held forth his Spirit to his Children as the great promise?* why he would have them looke more upon that promise than upon any other promise

Fourthly, I shall apply this blessed truth to our hearts.

First, The promise of the Spirit, *it's a great promise*, a very great promise: so it is,

First, If we doe consider, *The thing promised*, the gift given by vertue of this promise: What can be a greater gift, than for God by promise to give himselfe to a poore soule, for the Father and Son to give themselves to a poore soule? Now the promise of the Spirit, it's the gift of God himselfe, the promise of God himselfe, we have God giving himselfe by promise, the Father giving himselfe, and the Son giving himselfe, for these three are one, where the Spirit is given all are given, and where the Spirit comes and dwells, there's the dwelling of the whole, the Father, Son, and Spirit, all the blessed Trinity; now what a wonderfull gift is here? is it not a great promise then?

Secondly, It's a great promise, If we consider *the Promise-Maker*; wee make account of the promises of great men, this is a promise made by the greatest in Heaven and earth, the Father and the Son are the greatest; *My sheepe* (saith Christ) *heare my voice, and I give unto them Eternall life, and none shall plucke them out of my Fathers hand, and my Father* (saith he) *is greater than I*: Here are the two greatest in heaven, the Father and the Son, and they make this promise; the Spirit proceedeth from both, as the gift of either; the Father promiseth it, and there-

fore it's called in the Text, *the promise of the Father*, the Son promiseth it, *John 16.7. Nevertheless, I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*

Thirdly, It's a great promise, If we looke to the way or meanes of conveying this promise to the soule: The greater and more difficult meanes a man must use to fulfill some promise made to us, the greater and higher account we have of his promise; the worth of a mercy may sometimes be measured by the meanes through which it is brought about: Now doe but looke at the difficulty's this promise comes thorough, It comes upon the account of Christs Intercession for it in heaven, *I will pray the Father, and he shall send you another Comforter*; before this promise can come forth in the fulnes and glory of it, Christ must strip himselfe of his glory, come downe from heaven to earth, be made a reproach, dye a cursed death, and after th's goe up to heaven againe, and there pray and plead, and all before this promise can be given forth; so that it's a promise that comes through all Christ's doings, and sufferings, and Intercessions, before it can be given out in the fulnes and glory of it; *I will pray the Father, & he shall give you another Comforter*: It's therefore a great promise.

Fourthly, It's a great promise, If we doe but consider, *The great things that are laid up in this promise.*

First, *All our spirituall peace and comfort is laid up in this promise*; all that inward Joy and peace & comfort that a poore soule hath, it's all lodged

lodg'd up in this blessed promise; hence the Spirit is call'd *the Comforter*, because all our comfort (if it be true) it comes from him; there's a Joy which men have for a season (as that of the Stony ground) which men may have by the common working's of the Spirit, but it's not that comfort and Joy which the Spirit workes in the hearts of the Saints, in a speciall way as the comforter; all the true Joy and comfort that Saints have, they have it in and from this promise; hath a soule comfort in *a way of sence*, from the sensible feeling of the gifts and graces and operations of the Spirit of God in his heart? This comfort (if it be right) it comes from the Spirit, and so it's laid up in this promise; It's the Spirit of God that must come and worke in us, and that must discover his own workings in us, that must worke our grace, and make us to feele our grace, and make us to know that that which we feele, it is grace; for if the Spirit of God doe not come in and beare witnesse to what we feele, there will be no true comfort, that we can have that way: have we comfort *in a way of faith*, in hanging upon the generall promise? A poore soule finds nothing, all is dry and dead, and all comfort he had formerly in duty's and ordinances is gone, now he looks up to the promise, and draw's in comfort from God altogether in a way of faith when all is dead within; This comfort of faith is also from the Spirit, for the Spirit of God enables us to act this faith, we are not able of our selves to put forth the least act of faith, the soule cannot when he wants sence put forth the least act of faith, but it's the Spirit of God, the exceeding greatnes of the power of the holy Spirit, that

that comes and raises up the power of a poore soule, the Spirit of God comes when the poore soule is quivering, and shaking, and trembling under Temptations, and comforts, strengthen's, stay's, supports, refreshes, and establishes the heart and the soule; so all the comfort, peace, joy, and consolation of the soule, it's from the Spirit, it's all lodg'd up in this promise.

Secondly, *All our spirituall light and teaching is from hence*: it's the office of the holy Spirit to be the teacher of the Saints, *He shall teach you all things, and bring all things to your remembrance*; he is the Saints Comforter, and he is the Saints teacher, all our light and teaching, it's laid up in this promise; there's a vast difference betwixt the knowledge men have in their heads, which we call notion, and that knowledge which men have from the Spirit, which the Apostle pray's for, and calls *the Spirit of Wisdome and of Revelation*; if we have any true light, it's from the holy Spirit, as all outward light by which wee see naturall things, it's from the Sun, and if the Sun were out of the firmament there would be no light to see created things, so the inward light by which we see things as they are spirituall things, all this light is from the holy Spirit, and if the Spirit of God doe but withdraw from the heart, all it's light is but a heape of darknes; so, the light of the people of God it's not in themselves, and their knowledge it's not in themselves; sometimes men may beate out knowledge and light by their reason and parts, I but there's another kinde of light in the first of the *Cor*: the 2^d, and this is from the holy Spirit of God; The Spirit of God it is the enlightening prin-

principle. True reason it's the light of man, but it's as real a truth that the Spirit of God is the light of reason; therefore we have a speech in Job; *There's a spirit in man, but the inspiration is of the Almighty, giving him understanding*; that is, there's a rationall spirit in man, that can beate things out in a rationall way, that can discover and draw conclusions and Inferences, and the like, but it must be *the Inspiration of the Almighty* that must give him understanding; a man can have no true light, no true knowledge, if there be not a light enlightening this light, if there be not *the Inspiration of the Almighty* enlightening his understanding, if the spirit of man be not guided by the Spirit of God; the Spirit of God enlightens the naturall spirit and the naturall understanding of man, there's a spirit in man, but the *Inspiration is of the Almighty* giving him understanding: we have as much need of the light of the Spirit to understand spirituall things, as you and I or any other have need of the light of reason, to teach and discover to us naturall things: If a man had not the light of reason, he were a naturall foole; and a man cannot make out naturall things but by a naturall light: so, where the Spirit of God is wanting, though a man hath never so much reason, yet that man is a spirituall foole, and he cannot make out spirituall things without the light of the holy Spirit; and it was upon this account the Apostle Paul speakes so gloriously to the *Corinthians*, he went to preach the Gospel to confound the wisdom of the wise, *Where is the wise, and where is the Scribe, and the disputer of this world? Who can understand the Gospel by the brave witts,*

witts, and quicke apprehensions of the world, and the sharpest witts if they could not reach these things, where is their wisdom? no saith the Apostle, this is another manner of wisdom than the world knowes, *For after that in the wisdom of God, the world by wisdom knew not God, then it pleased God by the foolishnes of preaching to save them that beleive*: The wise men of the world by their owne light, reason and parts, could never know God, God would have the knowledge of himselfe come into his Children in another way, though they take up truth in a rationall way as men, (and doe not lay all upon Impressions and revelations) yet they receive these things from God, by the teaching of the blessed Spirit of God, and that hath demonstration going along with it, *I preach not in the enticing words of mans wisdom* (saith the Apostle) *but in the evidence and demonstration of the Spirit*, and the more we can learne things in the evidence & demonstration of the Spirit of God, the more light there will be in our reason, for the Spirit of God enlightens the spirit of man; if a man have a great deale of understanding, and be unacquainted with the way of the Spirits teaching, he knowes nothing, and understands nothing; *The naturall man understands not the things of the Spirit of God, because they are spiritually discern'd*, discern'd by the light of the holy Spirit, therefore saith he, *We have not received the spirit of the world, but the Spirit that is of God, that we might know the things that are given to us of God*; as if he should have said, there are blessed things given us of God, glorious things given us of God, such things as are worth ten thousand worlds

worlds given us of God, but how shall we know these things? why not by the spirit of the world, but by the Spirit of God, *By this Spirit of God we know the things that are freely given us of God,* it's the Spirit of God that enlighten's us.

Thirdly, *All our Inward life and motion, its laid up in this promise:* There's no motion that can be in our soules, which may be called spirituall life or spirituall motion, if it be not from the holy and blessed Spirit of God; the Spirit of God to the soule of man is as the soule is to his body; what is the soule to the body? the principle of life and motion, if the soule be but out of the body, the man is presently but a carkase, and there's no stirring, moving, breathing or acting; so the Spirit of God is to the soule, if the Spirit of God be gone from the soule, there's no motion, no stirring, no acting, a living Saint this houre, a dead blocke the next houre, one that hath a great deale of life from God in this duty, is so dead and low as if he had no life at all in the next; so, the life of the Saints is not in themselves, but its in the Spirit of God, and so its laid up in this promise.

Fourthly, Further, *All the spirituall strength by which the soule moves, its all laid up and lodg'd in this great promise:* the Spirit of God gives forth all the strength the soule hath; Eph: 3. the latter end, *We are strengthened with all might by his Spirit in the inner man;* all the strength or might that a poore soule hath in the inward man, its all from the blessed Spirit of God; if a soule hath strength to stand up against Satan, truly its from the Spirit of God, *The Lord shall tread downe Satan under your feete shortly;* If the Spirit
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of God withdraw and leave the soule but an houre, Satan will tread him downe and trample upon him, but if the soule be a conqueror, an overcomer, its by the blessed Spirit, all the strength we have whereby we are victors over any Corruptions, its by the blessed Spirit; is there the mortification, the killing of any corruption in our soules? its from this Spirit; *If ye through the Spirit doe mortifie the deeds of the body ye shall live*; its not the worke of our faith, its not in our owne power, we may struggle and strive and labour and toile, but the least corruption is too strong for the strongest Christian in his owne strength; but now the Spirit, that mortify's the deeds of the body; so, have we strength to performe any duty, any worke, to heare, to speake the word of God? truly this is not our owne, its of the blessed Spirit, for if the Spirit of God doe but leave a poore soule, it cannot speake, it cannot pray, it can doe nothing; the strength that acts the people of God, its not from themselves, therefore one while they have a heart full of the groanes and breathings of the Spirit, and a mouth full of words to spread before God, and at another time they have not a groane in their hearts, nor a word in their mouths, and they may pump, and they can bring up nothing, this shews the strength of Christians is not from themselves but from the holy Spirit of God, therefore a Christian that can at all times command his strength, to pray or preach, its to be feared that that is the strength of man and not the strength of God, the strength of the creature and not of the Spirit, the strength of parts and of old Adam: The Lord let's his Children seele that they have

have not strength sometimes, sometimes they have, sometimes they have not, that they might live all their whole life onely in dependance upon God; what experience had Paul of this? *I know how to want, and I know how to abound, and can doe all things, but how? through Christ that strengtheneth me; yet another while Paul could not speake, his mouth is shut up, therefore pray for me, saith Paul to the Saints, pray for me that I may have a doore of utterance; so, we are not sufficient of our selves to thinke any thing; I am nothing, saith Paul, yet by the grace of God I am that I am, all my strength is laid up in the blessed Spirit, its not in my selfe, its the Spirit of God that is our strength; so all our strength is laid up in this promise.*

Fifthly, *All our boldnes to the Throne of grace, its laid up in this promise: Can a poore soule goe to God, and cry father, father, Abba father? why truly its the Spirit that enables him so to doe, Because you are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba father; and that is the reason why a Saint one time can goe to God and say, father, father, he can speake it out, another time he cannot goe and speake out father; it is because the Spirit, that makes the soule to cry Abba father, its not in the power of the creature, but our boldnes with the Father its the gift of the Spirit of God, its this blessed Spirit of Adoption whereby a man can run to God as a child unto his father.*

Sixthly, *All our helpe and assistance at the Throne of Grace, its laid up in this promise: We know not what to pray for (Rom: 8.) as we ought, but the Spirit helpeth our infirmities, and the Spi-*
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rit maketh Intercession for us with groanes which cannot be uttered; its truth, a child of God doth not know what he should pray for, what he should speak or utter to God, or what he should most need, but the Spirit of God comes & *helpes our Infirmities*; our worke in prayer is not, to thinke what we should speake, but to lay our selves downe before the Spirit, Lord come thou by thy Spirit and mannage all our worke for us, we are to spread our selves before the Spirit of God, and let the Lord come and speake all in us: and the Spirit helpeth our Infirmities *with groanes*, not with words, the Spirit helpeth a Christian many times, when the soule cannot bring out a word; the soule is full of groanings, groanings that cannot be uttered, groanings that have so much in them that they cannot be uttered, the soule many times is put by words, and is confounded through fulnes; for there is by the holy Spirit of God the representation of a multitude of wants together, and of a multitude of mercy's together, and the soule would faine breath out all to God, and he cannot speak them out all, but he sends them up all to God in a groane together, therefore saith the Apostle, *It helpeth our Infirmities with groanes that cannot be uttered*; a poore gracious soule comes and ly's before God, and cannot speake a word, O but it sends up a groane to God, and though it cannot utter one word to God, yet it may send up twenty petitions in one groane.

Seventhly, *Our speeding at the Throne of Grace, our presenting such things there onely as are the will our father, its from this blessed Spirit*: When we come to pray of our selves we doe but
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aske our owne Thoughts, and spread our owne wills before God, but if we could come and lay our selves alway's under the Spirit of God; and be willing alway's to be led and guided by the Spirit of God, there would come forth alway's the will of God, and not the will of the creature; *He that searches the heart knowes what the mind of the Spirit is, because he makes Intercession for the Saints according to the will of God;* let the Spirit pray, and it shall be the will of God; though we are poore creatures and doe not know the will of God, yet when the holy Spirit comes and draw's forth the heart, it speakes out the will of God: O therefore let us come and lye downe under the motions of the Spirit, and the guidance of the Spirit, *He that searcheth the heart knowes what the mind of the Spirit is,* he doth not looke so much what words, and what brave expressions, and how these things are utter'd, but *he know's what the mind of his spirit is;* when God comes and looks upon his Children, he doth not hearken what brave words come out, but what *the mind of the Spirit is therein,* the great thing God lookes after, is, what the Spirit groanes after, *what the mind of the Spirit is:* so that all our boldness at the Throne of Grace; all our helpe and assistance, and our speaking so as to put up such Petitions onely as are the will of God, its all lodg'd up in this blessed promise of the holy Spirit.

Eighthly, All our Assurance and Evidence from heaven, its lodg'd up in this promise: hath a poore soule any assurance, any hope, any Evidence, O here its lodg'd, the Spirit is our earnest and evidence; *He hath given us the earnest of*

his Spirit ; as the giving one an earnest is an assurance of the bargain, so the Spirit of God is the earnest which assures the Children of God of their glorious Inheritance with the Saints in light ; The Spirit is called *the first fruites*, the first fruites were the assurance of the harvest's coming, they are the beginnings of the harvest ; so the Spirit of God in the hearts of Gods children is *the first fruits*, its the seale wherewith the children of God are sealed, *After ye believed ye were sealed with the holy Spirit of promise ; and grieve not the holy Spirit of God wherewith you are sealed to the day of redemption*, that comes and seales up heaven to them, and glory to them, the Spirit comes and witnesseth to them and with them, that they are the Children of God ; Rom. 8. 16. *The Spirit of God beareth witnesse with our spirits, that we are the Children of God. He saith before Ye have not received the spirit of bondage againe to feare, but ye have received the spirit of Adoption whereby we cry, Abba, father. As if he should have said, we have not the old Covenant spirit, the old Testament spirit, the spirit of bondage to feare, but the glorious new Covenant spirit which helpes us to goe to God and call him father ; what can be a more glorious witnesse and evidence to a Christian than this, yet this spirit alone cannot beare witnes ; therefore he saith in the next verse, The Spirit is selfe beareth witnes with our spirit*, that is, with this glorious Gospel-new-Testament spirit, the Spirit of God himselfe comes and witnesseth with this Gospel-spirit, with this spirit of Adoption, that we are the Children of God ; this sweete Gospel-spirit that is wrought in us, it would not witnesse alone,

lone, but the Spirit of God comes and puts his seale upon it and saith, O this is a true worke of mine, a true worke of the father in a child, so it beares witness with our spirit.

Ninthly, *The being and the Habit of Grace, its laid up in this promise*: the Spirit of God its the roote and principle of all grace in the Saints, those habits of grace within, are but the offspring of the Spirit in the soule: Grace, its not a thing naturall, a thing that we bring into the world with us, but a thing created and begotten; now the creating and begetting principle, its the holy Spirit; the Spirit it is, that doth create and beget all grace, were not the Spirit first given, there would be no habits of grace in any; all grace in the hearts of the Saints, its from this blessed Spirit, and therefore its laid up in this glorious promise.

Tenthly, *All the Acting of every grace, its laid up in this promise also, the acting of faith and patience and humiliation, and all grace*; as we have not the principle or habit of grace from our selves but from the blessed Spirit, so every act of grace, its from the holy Spirit also; as the Lord saith of his Vineyard, *I will keepe it and water it every moment*; God keeps his Vineyard and waters it too, and he waters it every moment, or else it would wither and decay; so the Lord keeps us and our grace, and waters us every moment, else we should decay, the Spirit of God it is, that comes and waters us, and waters all our grace; though the soyle be never so good, the fruite is not brought forth if there be not dropping from heaven upon it, so let the soule be good, and the plant of grace in the soule,

yet, if the Spirit doe not come and continually drop upon and water our hearts, there will be no fruite brought forth; every soule therefore that is able to put forth any grace, he hath this from the blessed Spirit; O what a wretched thing therefore is it, that there should be such a thing in the world as the slighting of this blessed Spirit? that any man in the world should slight and contemne this blessed Spirit, wherein all our grace is, and the acting of every grace lyes in it; and its the exceeding greatnes of the power of the Spirit that makes every grace to act, looke upon faith in the first acting, its not wrought by us, but by an exceeding great power, even the same that raised up Jesus Christ from the dead, when he lay under all our sinnes and his Fathers wrath, its that power that workes the first acts of faith, that exceeding greatnes of power, that helps us to beleive; and so it is in all other grace, and the people of God doe know that their strength is not in themselves, nor their growth in themselves, I cannot be holy, I cannot walke humbly by any strength of my owne, I cannot beleive, I cannot love the Saints, nor love God, or the cause of God by any strength of my own, I cannot doe it of my selfe, all the acting of my grace its from the blessed Spirit of God.

Eleventhly, *All those convictions that are wrought in the soule, they are from the Spirit of God: all the conviction in the soule, whether of sin or of righteousness, it is from the Spirit of God; If a poore soule come to be convinc't of sin, that he is an unbeliever, its the Spirit of God must convince the world of sin, because they beleive not in Christ; if a soule come to see all his*
/righte-

righteousness nothing, whether it lye in the workes of the Law, or in the very acts of beleeving, that all is nothing, its the Spirit must convince the soule of righteousness; men run from one peice of righteousness to another, from confession of sin to vowes and promises, and thence to Reformation, and so to higher things, but this doth not convince till the Spirit of God come and convinces the soule, and then it saith, Lord I am nothing, I have nothing, I can doe nothing, I am empty, O that thou wouldest come and fill me with thy holines; all that can be done by man, and the utmost of reason and parts, and the utmost demonstration of truth to the eare, can never doe this till the Spirit of the Lord come.

Twelfthly, *All those hints of truth, those remembrances of truth, those bringings of the blessed word and promise of Christ to our mind they are all laid up in this promise of the Spirit: Its the Spirit, its the Spirit that shall bring to your remembrance, saith Christ, whatsoever I have said unto you;* The holy Spirit of God comes and makes the soule to remember all the words of the Lord Jesus Christ, all the promises in the blessed book of God, that concernes our sanctification, any peice of it, any thing belonging to it, or that concernes our consolation, or any peice of it, or any thing belonging to it, they are all lodg'd up in this great and glorious and blessed promise of the Spirit of God; as in the promise of the Messiah, are lodg'd all the promises of our Justification, and every peice of it, so in this promise of the Spirit, is lodg'd up all the promises of our sanctification & consolation; Justification flow's

out of the one, and holines, peace, and comfort
out of the other : is it not then a great promise?
O its a glorious and most blessed promise,

I had thought to have shewne you *how it is*
the great New-Testament promise, the great pro-
mise that we are to looke for under the new Te-
stament ; but I shall not be able to come to that
at this Time.

The Lord therefore set that upon our hearts ;
and as there is much lodg'd up in this promise,
so, O that our hearts were now all taken with it,
that we might all looke up unto God for the
giving out of this Spirit ; methinkes none should
goe home now and say , I will not regard this
Spirit , I doe not see any thing in this Spirit,
much lesse that any should goe away and jeere
at the Spirit, laugh at the Spirit, and make a
mocke of it, O far be it from our soules that any
here should doe so ; but let us every one looke
after this Spirit, Lord come and give out of thy
Spirit to my soule, come and give out of thy Spi-
rit to my soule ; Lord I have been a Rebell, an
Enemy, a wretch, an opposer, but let thy Spirit
come and subdue my Corruption, let thy Spirit
come downe and bring up my heart to thee ;
O thy Spirit Lord to subdue this wretched dis-
temper in me, that have been a mocker and jeer-
er at thy Spirit : Poore soule, do'st thou want a
word of conviction, to be thoroughly convinced
before the Lord ? O say now, O Lord send thy
Spirit to convince me, now O Lord let thy Spi-
rit convince my soule of sin, let thy Spirit con-
vince my soule of righteousness, let thy Spirit
come and shew me how I have not beleived in
Christ, how that I have taken up other things
be-

besides Christ as my foundation, and laid other foundations besides the foundation of God; let the Spirit of the Lord come and shew me how many righteousnesses I have set up instead of the Lords righteousness: If the Spirit of God should come to our hearts now, not a man or woman here but would goe out and say, O I am a poore wretched creature, I thought I had had wisdom when I came hither, but I goe out a foole; and I thought I had had strength when I came hither, but I am weakness it selfe; and I thought I had had parts and gifts, but I am nothing, I thought I could have beleived and acted faith upon God, but I can doe nothing, nothing of my selfe; if the Lord come to convince by his Spirit it will be thus indeed.

There are many legall convictions, and men goe away hardened after them, and they are ten times worse; hast thou man or woman been convinced of that, and hast gone away mightily affected, and yet can'st thou come againe and sit here and sleepe? O beg of the Lord to give out his Spirit to convince thee, and to doe all thy workes in thee and for thee; hast thou been a long time doubting and seeking what way God will owne, what truth God will owne for his truth? O labour for the Spirit, cry for the Spirit, for the teachings of the Spirit, beg of the Lord to teach thee by his Spirit, spread the promise before the Lord; hast thou not said Lord, *Thy Spirit shall teach us all things, and guide us into all truth?* Here's thy promise Lord, Lord now let me have thy Spirit to reveale thy truth to me, and to shew me thy will; and when the Spirit comes and teaches us, we shall know prin-

ciples in another way than we did before, a Christian can see a cleare evident distinction betwixt those principles he fetches in from reason, and those he hath from the Spirit of God enlightening his reason.

Now wouldest thou depart? O beg of the Lord to come and give thee his Spirit, and then being taught by the Spirit of God, thou wilt stand to the truth, the reason why men are this to day, and another thing to morrow, it is because they are not taught by the Spirit, but the reason is laid in the wisdom of men, and they take up things from men, and doe beleive a thing because such a wise man speaks it, and when a wiser than he comes and speaks otherwise, then they will leave that and take up what he saith; now saith the Apostle, *I came not to you with the enticing word: of mans wisdom, but in demonstration of the Spirit, and of power; that your faith might stand not in the wisdom of man, but in the power of God; as if he should have said, I know how apt you are to take up things in the wisdom of man, and not in the light of the Spirit of God; but cry out Lord let me have nothing but in the power of God and from thy Spirit upon my heart, in the demonstration of thy Spirit; this will hold, a man will stand to this, he will say, I did not receive this truth by the light of my reason, but by another light, hereupon the soule will hold to truth, As the Saints in Queene Mary's dayes could not dispute, but yet they would dye for the truth, they had their principles in the light of the Spirit, and in the power of the Spirit; Now how many now aday's have their faith founded in the wisdom of men and not in the*
the

the power of God? If God should come and sift men, you will never hold if you will not learne of the Spirit, but have things onely from your reason. How many have spoken gloriously of the truths of the present age, and when it comes to some tryall, when there comes suffering, and their owne Interest calls off to the other side, turne their backs upon it? that which men have had onely from their reason will not lead them through Temptation, if Temptation come that man will give away his truth rather than part with his Interest, his honour or profit, or the like; a man that hath reason will gather up a great deale in the notion, but if the Lord doe not teach us by his own Spirit we shall not hold; O beg this every heart for himselfe, and for all the children of God at this day, that we might not know things by the Spirit of man but by the Spirit of God, for the spirit of man will get a great deale of knowledge and let it out againe, O that the Spirit of God (condemn'd by many in this generation) might be honoured by us; art thou a poore soule? hast thou no strength nor life to duty? do'st thou say, I come to pray sometimes and would faine have my heart in heaven, and keepe my faith up, and be full of groanes, but I cannot speake a word nor utter a groane, but am just like a blocke? O come to the Lord and say, Good Lord give me of thy blessed Spirit, I have sat often and heard in a customary and formall way, and so have I pray'd, but Lord give me thy Spirit to heare, and thy Spirit to pray, and thy Spirit to doe all in my soule; O then you should finde strength and assistance and helpe, and such helpe as the soule cannot

cannot Imagine : so, hast thou not boldnes, can't thou not call God father? say, now Lord thy Spirit, let the Spirit of Adoption come into my heart, Lord fill my heart with thy Spirit, that I may cry Abba father, if thy Spirit come downe into my soule I shall cry father; it will helpe my Infirmities and tell me what to say; I would goe to God but I know not what to say, nor what to lay before God, nor what to aske, O Lord thy Spirit now to put words into my mouth, and thy Spirit to put groanes into my heart; so, a poore soule that goes about doubting, and saith I am undone, such and such are happy and blessed, they are the Children of God, but I shall perish for ever, whosoever goes to heaven I shall goe to hell; O goe to the Lord and say, Lord I cannot see thy seale upon this my affliction, good Lord come and gve me thy Spirit, that earnest of glory, and seale my Spirit for glory, and witness by thy Spirit with my spirit that I am thy childe; O let every one looke after this, every one mind this, we are here but a little while, we run through the world and little thinke of Eternitie, and then at last we cry out, O that I had look't after God & his Spirit, O that I had now the Evidence of the Spirit, I have follow'd pride, and vanitie, and wantonnesse, and the world, and how I might be rich, O that I had now the Spirit of God, I would give ten thousand worlds if I had them, that I had but the witness of the Spirit, and the Evidence of the Spirit; O, Christians doe not mind the great things of God, of Religion, and of their soules, but we have gotten Religion in a forme, and as an art like a trade in the world, men thinke they do enough if they doe

doe but now & then say over a prayer, and read one of the Psalmes, or the like, O you will with another day, O that I had Jesus Christ, O that I were sealed with the Spirit of God, if you want this, the day of Christ will be a bitter day to you: so, is your heart dry and withering? pray to God to come by his Spirit and water you every moment; it may be your hearts are a little stirred when you are under a Sermon, but you goe away againe and forget all, now say soule, say to the Lord my conscience is touched now, good Lord as I goe out of this place water me, and as I goe home water me, and all the weeke water me, and every moment Lord water me till I come againe; there's need of this, beg of the Lord for it, and pray to the Lord to give his Spirit for this end, for the Spirit of the Lord doth this; so, hast thou had many sweete promises many times, and thou forgettest them? cry Lord thy Spirit, thy Spirit to bring all these things to my remembrance, all the glorious promises, O that I might remember them all, and that by the holy and blessed Spirit; O that day is not farre off, that God will come downe with more abundance of this Spirit, it will fall upon our hearts, O therefore thinke of these things, ponder something, and goe away with these groanings in your hearts; O father, give thy Spirit thy Spirit to my poore soule.

The Lord worke with you; I have spent many words, but its God that must give you his Spirit, looke up for it, and if you will helpe all faults, heale all divisions, cure all distempers in the soule, bring the soule to Joy unspeakeable
and

and full of glory, get this Spirit, it will give such
 peace to the soule as shall passe all under-
 standing ; The Lord give more of it
 to every one of us.

(* * *)

FINIS.



The second Sermon.

A C T S. I. 4.

Waite for the Promise of the Father.

THis promise its no other but the promise of the holy Spirit; and our Lord Jesus is pleased to entitle it the Promise of the Father, that his Disciples and Children might be as thoroughly apprehensive of the Fathers willingnes to give forth the Spirit, as they were confident of his.

The last time I shewed you that this promise was a great promise: I shall now (the Lord assisting) goe on, and come to the second thing.

Secondly, *That the Promise of the Spirit is the great new Testament promise.* I say the promise of the holy Spirit is the great new Testament promise: here are two things to be cleared and proved.

First, *That the promise of the Spirit is a new Testament promise.*

Secondly, *That its the great new Testament promise.*

First, *That its a new Testament promise;* my meaning is not, that its a promise proper and peculiar unto the new Testament Times, so, as that we are to conceive the people of God that lived under the old Testament Administration had

had not the Spirit, we must not so conceive of the thing, for the people of God in the time of the old Testament they had the Spirit; *Holy men of God* (saith the Apostle *Peter*) *spake as they were moved by the holy Ghost*, and therefore they had the holy Spirit with them; and if they had it, they had it in a way of promise, and therefore its not a promise so peculiar to the new Testament times, as that the Saints of the old Testament had not this promise as well as we; nay the Saints and people of God under the old Testament, they had that very same Covenant (in which this glorious promise of the Spirit is held forth and given) that we have, the new Covenant it runs downe even from *Adam* (as I may say) to the end of all things, the new Covenant it runs through all the times of the old Testament, and its this Covenant (the new Covenant) that gives forth the Spirit, and they had that Covenant running through all that long time, they had therefore the Spirit given forth to them. But when I say, the promise of the Spirit is a new Testament promise, we are to understand it thus; *That its a promise that doth in a more especiall manner relate to the new Testament Times*, though it was a promise that had a fulfilling even in old Testament times, yet it hath in a more especiall manner a fulfilling to the Saints in new Testament Times: the people of God in the times of the old Testament, they had the Spirit; but they had the Spirit (as I may so say) in the beginning, or in the dropping of it; but now the people of God in the new Testament Times, they have the powing of it forth, looke to the promise of the Spirit in new Testament

ment Times, and the promise runs to the pouring it forth, that is, more abundance of it; the people of God in the times of the old Testament, they had the promise of the Spirit, but they had not this promise as their great promise, for (as I told you the last day) they had another promise which was their great promise, they had *the promise of the Messiah as their great promise*; but now the people of God under the new Testament Administration, they have *the promise of the Spirit as their great promise*, they have not onely the promise of the Spirit, but they have it as the greatest promise of all other made to them under that administration. Now these things being premised, (which I thought meete to doe, that there might not be a mistake, and that none might exclude the people of God of old from the Spirit) I shall shew you, That the promise of the Spirit is a *new Testament promise*; and this will appeare from two things.

First, *All those severall promises that we find in the old Testament, of the more full giving forth, and pouring out of the blessed Spirit, did not relate to those times, but to the new Testament Times for their fulfilling*: I shall shew you this in two or three places; In *Ezek:36 27.* among many precious promises of the new Covenant this is one, *I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my judgements and doe them*; but to what time doth this more especially relate; why, it doth relate (as you may see, if you looke into the foregoing verses) unto the time when God will gather together his Antients the Jewes out of all Country's, *vers.24. For I will take you from among the*
bea-

beathen, and gather you out of all Country's, and will bring you into your owne land: it doth in a more especiall manner, looke to the time of the Jewes coming in for the compleate fulfilling and accomplishing of this promise; then will it most evidently be seene, that the Spirit of God is the guider and leader and teacher of his Children, then will the promise of the Spirit in the fulfilling of it be more visible. And so likewise in Joel 2. 28, 29 verses, *And it shall come to passe afterward, that I will powre out my Spirit upon all flesh, and your sons and your daughters shall Prophesie, your old men shall dreame dreames, your young men shall see visions: And also upon the servants, and upon the handmaids in those dayes, will I powre out my Spirit:* To what time doth this relate? Compare the second of the Acts and you shall there find, that Peter tells us, now is this word fulfilled in your eares, Acts 2. 16, 17 verses, *But this is that which was spoken by the Prophet Joel, And it shall come to passe in the last dayes (saith God) I will powre out my Spirit upon all flesh, &c.* The fulfilling of it is under the new Testament Administration, and truly though that in the first powering out of the Spirit, there was a glorious fulfilling of it in part, yet (I take it) the compleate fulfilling of it, and that which is specially aymed at in the Prophet Joel, doth relate, not to the first, but to the last of the new Testament times; for Joel speakes of those times, when he shall bring againe the Captivity of Jacob and Ierusalem, and Joel speakes of a more universall powring out of the Spirit upon Gods sons and daughters, than was before; so, as that at the beginning of the new Testament times, there

there was a fulfilling of that promise in part, yet it hath in a more speciall manner a looke to the last times, in which the people of God upon the account of this new Testament promise, may waite for the promise of the Father, and expect more of the blessed Spirit to be given forth to them, to be powred out upon them. So likewise *Zach: 12. 10.* *And I will powre upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall looke upon me whom they have pierced, and they shall mourne, &c.* But when is this? why, it is (if you looke into the 14 Chapter) in a time when all nations shall be gathered against *Jerusalem*, and when God will destroy all nations that shall come against *Jerusalem*, and in that day when there shall be great mourning among the Jewes upon their coming in, in that day this blessed promise will have a glorious fulfilling: all those pretious promises of the pourcing forth of the Spirit that we read of in the old Testament, they looke to the new Testament times.

Secondly, That this is a new Testament promise doth appeare, from the words of Christ himself: If you look into *John 7. 38, 39.* *He that beleveth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living water. But this spake he of the Spirit, which they that beleeve on him, should receive: for the holy Ghost was not given, because that Jesus was not yet glorified.* Observe the giving forth of the Spirit is made a consequent of Christs glorification, of Christs being glorified at the right hand of the Father; and therefore the more full giving forth of the Spirit, its a promise to the new Testament times. But then

Secondly, How doth it appeare that this is the great new Testament promise? the promise of the Spirit is a new Testament promise, Gods people in new Testament times, they looke for it; but how doth it appeare this is the great promise, to be of all other promises the greatest under this dispensation?

I Answer, There are three great promises that we have in the booke of God, three promises that may be called the greatest of all; first, there's the promise of Christs first coming; Secondly, There's the promise of the coming of the Spirit; and then Thirdly, There's the promise of Christs second coming; These are (as I may say) the greatest promises that we have in all the booke of God: The promise of Christs first coming, that was a promise that did belong to the old Testament Administration, as I shewed you the last day: The glorious promise of Christs second coming, that is to have its fulfilling and accomplishment, in the time of the new *Jerusalem*, that the people of God doe hope and waite for; which coming of Christs personall appearance, his second coming in glory, under that Administration shall have its fulfilling: But now the promise of the coming of the Spirit, that is the promise that we are to expect the fulfilling of, under the present Administration, that Administration which is betwixt Christs first and second coming; not but that there shall be much more (as I shall shew anon) of the Spirit of God given forth, when Jesus Christ shall be personally present with his Children, yet notwithstanding the great promise of the Spirit (which is spoken so much of, in the old Testament and in the new)

is that, which we are to looke up to God for, betwixt the time of Christs first and second coming. When Jesus Christ was to goe up to heaven and leave his Children, and they were to undergoe a very blacke and tempestuous day, and Christ saw what the rage of the world was, what the Roman power, and the Antichristian power, and the Kings of the earth would doe, therefore that he might not in such a darke day leave them comfortlesse, he makes this great promise of the Spirit; as if he should have said, In all that time, O Saints, when ever you suffer, looke for my Spirit; when ever you want comfort, looke for my Spirit; when you feare that this Antichrist will deceive you, looke for my Spirit; and so this promise of the Spirit, is a promise that runs through all that time in a more especiall manner to the people of God, which they doe wait for the fulfilling of.

Object: If the promise of the Spirit be the great new Testament promise, how then comes it to passe that the Saints and people of God under the new Testament Administration, have so little of the Spirit?

Ans: Why truly there may be something in this as one reason of it, namely, *The way of Gods dispensation; which hath been, and it is, so put death's upon his promises, not onely before the fulfilling time of a promise comes, but even when the fulfilling time is come, and in the fulfilling time God will put a death upon his promise. Though Abraham had a blessed promise made to him by God, that he should have seed, and God told him that it should be in Bondage foure hundred and thirty yeares, and at the end of that time he*

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would wonderfully shew his power, bringing them forth with a high hand, and give them the land of *Canaan*; but before the fulfilling time came, there's first one death and another upon the promise; first *Abraham* was a hundred yeares old, his body dead, and yet without any that should be the heire of the promise; and *Sarah* is old and her wombe dead before the fulfilling of the promise; and after the heire of the promise was come forth, *Abraham* must goe and offer up his Son, why, what might *Abraham* thinke would become of Gods promise, *Isaac* was the Son of the promise, and must I goe and offer him up, where will Gods promise be? Here was a death upon a death upon it; and after this, *Isaac* the Son of the promise, in whose loines (as I may say) the promise ran, the promised seed was to come forth from him, yet *Isaac* (after *Abraham*) had no seed a great while; so that before the fulfilling time of the promise came, there was deaths upon deaths upon it: yet notwithstanding when the Time was come for the fulfilling it, when the Lord was now giving forth that that he had promised to *Abraham*, and when he had sent *Moses* into *Egypt* to bring *Israel* out, yet then the Lord in the very fulfilling time brings deaths upon it; when the Lord had raised up some measure of faith in the people of God, expecting deliverance, yet the bondage grow's so great that their hearts grow dead as to hope, and they thinke they are further off than ever before; and afterward, when they thought they had nothing to doe but to run to the land of *Canaan*, no, but there are great deaths in the way, they must goe through a Sea, and through a wilderness,

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derneſſe, and this not all, but they muſt wander forty yeares in the wildeſneſſe, and there the whole generation that came out of *Egypt* dyes, what deaths were there upon the promiſe in the fulfilling time? So God made a promiſe to his people in *Jeremiahs* time, that after 70 yeares Captivitie in *Babylon* they ſhould come to *Jeruſalem* againe, and that ſhould be built, but when the fulfilling time was come, what deaths were put upon the promiſe, ſo that for many yeares together the building of *Jeruſalem* and the Temple was hindred? I doe urge this notion to this purpoſe, that though the new Teſtament Adminiſtration, be the Adminiſtration in which the Saints are to waite for the fulfilling of this great promiſe, yet in the fulfilling time *there may be very great deaths upon the promiſe*, and ſuch, as we may ſee very little of the Spirit given forth, and it may be for ages and generations together (as in ſome generations it hath been) but little of the Spirit may appeare.

Secondly, *Be cauſe although the promiſe of the Spirit is the great new Teſtament promiſe that is made to thoſe times, yet the fulfilling of this promiſe may not be alike to all, but may be eſpecially made good to ſome periods of that time*; The promiſe of Chriſt was the great old Teſtament promiſe, that which Saints all along in the old Teſtament waited for, but that was not fulfilled till the laſt period of that time: ſo it may be with this.

Thirdly, Another Reaſon why Saints under the new Teſtament Adminiſtration have ſo little of the Spirit, though this is the great new Teſtament promiſe, It may be *from Saints darknes in*

the way of the new Testament (Saints going out of the way of the new Testament) and that Legality that is in and upon the spirits of the Saints ; As the promise of the Spirit is the great promise of the new Testament that God gives forth in new Testament times, so God will give forth his promise in the way of the new Testament ; if so be therefore the Saints be darke as to the way of the new Testament , in which God will give forth new Testament mercy's , why truly they may be under the new Testament Administration, and yet have but very little of the Spirit ; for even in new Testament times there is (as I may say) an old Testament spirit upon the Saints, they looke upon themselves (through their darknes and Ignorance) as standing under the old Administration, they have thereby the Spirit of the old Covenant and of the old Testament wrought in them ; and so far as they have an old Testament spirit, so far there will not be a giving forth of the Spirit to them in that full measure, for God will give forth the Spirit in the way of the new Testament.

Quest: What is the way of the new Testament, in which God will give out new Testament Mercy's ?

Ans: To that I answer , *The way of the new Testament its this, To receive all from God as I am a poore wretched nothing creature : This indeed is the very way of the new Testament, in which God doth give forth new Testament mercy's to his Children ; if a soule come to Christ for Justification, the way of the new Testament is, to give forth this pretious glorious priviledge to him as he is a poore wretched sinner, an unworthy one, and*

and so if we come to the Lord for the Spirit in the way of the new Testament, why it is to come to God as I am a poore miserable sinner without the Spirit, having no hope nor any thing in my selfe, that I can ground hope upon, why God should give forth the Spirit to me; This is the way of the new Testament to come to God for all, and to expect all from God as I am a poore sinner; why now if Saints be unacquainted with the way of the new Testament, they may misse of the mercy's of the new Testament: if Saints come to God for the Spirit and bring somewhat of their owne with them, (as if a man in coming to God for Justification, will bring a righteoulnesse of his owne to patch with the righteoulnesse of Christ, the Lord will not give it forth, if you doe not come as a poore sinner that hath nothing in himselfe, expecting all from the righteousnes of Christ, so, if I come to God for the Spirit,) if I thinke to bring somewhat of my owne, to bring some good desires, and some good breathings with me, and thou saist, Lord I am so and so, I have such and such breathings, therefore give me the Spirit; why, thou art now out of the way of the new Testament, and God will not give forth the Spirit: if you would have the Spirit you must say, Lord thou knowest I have nothing, thou knowest that there is not a good thought, nor a good desire in me, and I bring nothing with me, but am a poore wretched sinner, and know not what to doe but I lye before thee, that thou wouldest give forth thy Spirit to me; so that Saints, they may in new Testament times enjoy but very little of the Spirit, if they are cast into the way of the old Testament.

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Fourthly, Another ground and Reason of this point, why there is so little of the Spirit given forth, and this the great new Testament promise, it is, *because Saints are no more in assembling together*; Saints are not found (as I may say) as they should be in the worke of Assembling together; there was a twofold giving forth of the Spirit to the Disciples and Apostles of our Lord; Christ did give them the Spirit, and that Immediately at his resurrection, he gave them the Spirit, and breathed the holy Ghost upon them in some measure; to beare up their spirits against the sorrows that were to attend them; afterward he gave them the Spirit more fully; and at both these times, the Spirit was given forth unto them when they were assembled together; *John 20. 22. When the Disciples were assembled together Christ came and breathed on them, saying, Receive ye the holy Ghost*: so if you looke into the second of the *Acts* where you have the more full giving forth of the Spirit, you shall finde it was *when the Saints were assembled together*, *Acts 2.* the beginning of the Chapter: Here's the giving forth of the Spirit in a more full measure to them, and it was *when they were all with one accord in one place*, when they were met together: Christ might have given it to them one by one, when they were alone, no, but our deare Lord chooseth to give forth the Spirit when they were assembled together; that teaches us how much he loves the assembly's of the Saints, the Saints meetings together; that though he could have given them the Spirit to every one in a corner alone, yet he will not doe it, but he chooseth to give it to them when they are assembled together: so that if the
Saints

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Saints neglect their meeting together, there may be little enjoyment of the Spirit, though it be the great promise of the new Testament Administration. So much for the second thing.

Thirdly, *Why is the promise of the Spirit, the great promise under the new Testament; why doth God give this as their great promise?*

First, One Reason of it may be this, *Because God in the new Testament Administration would make an advance, a step nearer (as I may say) to heavenly perfection and glory, than the former administration was:* God all along hath been making an advance, ever since man fell God hath been making an advance, carrying him up step by step; now the more of the Spirit is given forth, or the more of the Spirit is in any dispensation, the greater the advance is, for its the Spirit that makes the advance in the hearts of Gods Children; now because the Lord under the new Testament Administration would make an advance, he would raise the hearts of his Saints nearer to heaven and glory than they were before, therefore he gives forth more of the Spirit, and he doth hold forth the promise of the Spirit as the great promise; and indeed, in the Administration that is to come (upon this account, in that of the new *Jerusalem*) there shall not be lesse, but there shall be more of the Spirit, for if there should be lesse there could not be an advance, there shall be the personall presence of Christ, and more of his Spirit too; if we did looke upon it onely as an outward thing, then it might well be called (as some call it) a carnall thing, but there shall be more of the Spirit of God given forth, in that day there shall be an
advance

advance in the Saints upon this account.

Secondly, The Lord gives forth the Spirit as the great new Testament promise, *Because new Testament Saints they are Sons*: This is the reason the Apostle Paul gives, *Gal: 4. 6. Because yee are Sons, God hath sent forth the Spirit into your hearts, crying Abba father*: the father expects from a Son (a growne Son) that he should carry himselfe better than a child; he doth expect from his Son that he should know how to governe himselfe, and to order things better than a servant; why now new Testament Saints are Sons, and the Lord doth expect under the new Testament, that there should be a better carriage, that there should be more holines, that they should know how to governe themselves in another manner of way than the people of God under the old Testament: Now to the end that Saints might be able to governe themselves in another manner of way, its needfull they should have more wisdom and grace given forth to them, and that they may have it, God gives forth more of the Spirit: *Because ye are Sons therefore he hath sent forth the Spirit of his Son into your hearts.*

Thirdly, *Because God doth expect more worke from new Testament Saints*: This follow's upon the other, as yee are Sons there is more worke expected, God lookes for more duty and more obedience from the Saints of the new Testament, than he did expect from the Saints of the old Testament; in the new Testament they have not so much tiring worke, they have not so much burdensome worke, O but if you looke to the spirituall worke, as they come to higher light,
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So God lookes for higher obedience, therefore for *Moses* his ten precepts in the old Testament we have many spirituall precepts in the new: the new Testament doth not set us free from holines and obedience, but indeed the new Testament calls us to a more strick't holines and a more spirituall obedience, ye are called to a higher pitch of holines and obedience under the new Testament, and not freed from it; the Lord hath set his Saints free from all that that was burdensome and that that was legall obedience under the old Covenant, but they are not free from obedience, indeed the Saints of the new Testament they are called to a higher pitch of obedience; as one that is a son growne, the father doth not lay such laws upon him as he doth upon a little Child, you must not meddle with this, nor doe that, nor goe out of the doores, nor run in the wet and dirty your selfe, &c. there are a great many lawes laid upon a child, but now when once the son is growne, the father lay's no such law's upon him, but he doth expect that this growne son should doe him more service than the child, there's not the law's upon him as was upon the child, the son is free, but yet notwithstanding here's more worke call'd for at the hands of the son: so it was with the people of God under the old Testament, the Apostle tells us, they were *heires under age*, and therefore their state was *nothing differing from the state of a servant*: though they were Lord's of all in the appointment of the father, and were true heires, yet because they were under age, they were under such a rigid Governour and Tutor as the old Covenant, that held them under the rod of a
great

great many law's ; but now under the new Testament we are sons, and being sons, the people of God they should goe out & serve God freely, with another manner of spirit : I doe not say we doe so, for truly we are much to short of what we should be, the Saints should goe out and worship God with a free spirit ; we are not set loose from duty's, but we are rather called to do more, & that in another manner, in a free manner, with a free spirit ; as one that is an apprentice, he lives in a servile feare of his Master, and doth a great deale of worke, why now when this man comes to have his freedome doth he doe lesse ? no, he doth more worke, but he doth it with a free spirit, he doth it with another spirit ; so its with the Saints under the old and new Testament, they doe more worke under the new Testament, but with lesse feare than under the old Testament, being delivered out of the hands of their enemies, they serve him without feare in holines and righteousnes all their day's.

Fourthly, Another ground and Reason of it may be this, *God hath greater discovery's of truth for the new Testament times, and his people under the new Testament Administration, than was for the times of the old Testament under that Administration, and therefore the Lord holds forth the promise of the Spirit as the great promise : under the old Testament the Lord brought forth truth by little and little, precept upon precept, and line upon line, and here a little and there a little, God brought forth truth after divers and sundry manners, sometimes by way of vision & dreames, and voice, and the like, many way's of Revelation : But now under the new Testament God*
speakes

speakes out all his word, he hath spoken in these last times by his Son, he speakes forth all his mind to us at once; now the more truth is spoken out, the more need we have of the Spirit to enable us to understand this Truth, for its by the Spirit we are given to understand the truth's of God, as they are held forth in their beauty glory and fulnes: and therefore because Christ under the new Testament Administration was to speake out all of truth, the whole of truth; that the Saints and people of God, might be able to apprehend the blessed truths of the new Covenant, as they are held forth to them, therefore it is necessary that they should have more of the holy Spirit given forth to them under the new Testament Administration.

Fifthly, *Because the Saints under the new Testament are to conflict with greater Tryalls and more sore Temptations than Saints of the old, and therefore the Lord gives forth more of the Spirit;* Though the people of God under the old Testament met with sore Tryalls, yet they were not comparable to the sufferings of the Saints under the new Testament, the rage of the Heathen and Antichristian powers was greater than ever the world knew before; now to beare up the people of God under this sad-black-long day that they were to goe through in suffering, they had need of the Spirit; therefore God gives forth the Spirit, he doth promise that, as the great new Testament promise.

Use 1. If it be so, That the promise of the Spirit is the great new Testament promise, *Then hence we see what that thing is that all of us should have our eyes and our hearts and our thoughts fix-*

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ed upon, and taken up with; O that every soule would be looking for it, crying for it, Lord give me thy Spirit, what ever the soule wants, it may goe to God and say, Lord give me thy Spirit: This is the great promise, in which all other promises are lockt up, the promise of conviction, the promise of strength and life, all are rapt up in this; why, now we should goe to God in a more speciall manner for the performance of this promise.

Use 2. O then what spiritualnes is there required of the Saints of the new Testament? If in the old Testament Time, when the promise of the Spirit was not given forth as the great promise, if then spiritualnes was required, O how much more is it required of the Saints and people of God under the new Testament? if under the Administration of the letter there was required spiritualnes, then how much more is it required under that Administration, which is the Administration of the Spirit? if the Administration of the letter be spirituall, and saith to all the Children of God live spiritually under me,

First, Saints, now you are under the Administration of the Spirit, It doth bespeake us to be spirituall, to have spirituall hearts, to be spirituall in all our duty's, in all our addressses to God. Truly its not so much the length of our duty's, the multitude of our duty's that God lookes at, but that that God lookes at is the spiritualnes of the duty; what shall I find of my spirit in that duty? what shall I find of my spirit in that prayer? what shall I find of my spirit in that word spoken? what shall I find of my spirit in that soule? God lookes at the spiritualnes of the du-

ty and performance: men may pray houres together and twenty times a day, and yet not all this so acceptable to God as a poore broken expression and groane of another poore soule may be; and truly, you shall find God will not Judge as they doe, if there be much of the Spirit, if it be in poore broken expressions, its more acceptable unto God than a multitude of words, and there be not much of the Spirit; Conscience will not let men alone, but they must pray, but doe you looke if you have the Spirit in a duty, for this God looks at: there are many, that like to the rich men that cast into the treasury, they are able to offer up abundance, as to the bulke, the outward part, the outside of a duty, and the abundance of their parts and gifts, O but many a poore gracious soule, that hath not those parts and gifts and abilities, and cannot speake twenty words together so handsomely as some (it may be) can speake houres together, yet this mans prayer may be more pretious in the account of God than all that the other doth; many a soule can cast in much, yet its little with God, and many a soule cast's in little as to the outward appearance, yet its much with God; as all the gifts of the rich men were little with Christ, yet the two mites of the widdow it was much with him: O that we might not looke so much unto the outward building, as to what there is of the Spirit of God. How spirituall was that holy man *Paul* in prayer, what spirituall Petitions, what spirituall groanes did he offer up? he could never know when he had enough, he must have all, he must be filled with all the fulnes of God, he must comprehend with all Saints, what is the height
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and depth and length and breadth, and must know the love of God which passeth knowledge, & all his prayers run in such a high way, as one that never could know when he had enough, then we are acceptable when all that we doe is fill'd with the Spirit.

Secondly, As its good to have our prayers so fill'd with the breath of the Spirit, *so in our discourses we should be more spirituall*: the discourses of good people they are too empty, there's too little of the Spirit in them; there are young Christians (many men and women) can tell, when the Lord first wrought upon their hearts, they could not endure to come into that company that would not discourse of that which was good, and they cared not to heare of any thing but God and Christ and heavenly things, but now they have been a great while in the Schoole of Christ, they can goe a great while together and have no conference of spirituall and heavenly things; *I remember thy kindness* (saith God) *in the dayes of thy youth*, youthfull times were loving times, then their hearts were warmed, and then they were full of good speeches and discourses, but now Saints can go up & down & meet one another, and speak of nothing but about their trade, &c. We are lesse spirituall in our discourses, whereas we should be more: The two Disciples were in good discourse, and as they were so Employed Christ came to them by the way and made their hearts to burne within them; so it is with Saints now, when Christ comes and meetes his Children in spirituall discourses, he warms their hearts in a spirituall way: yea Christ himselfe left us a patterne of this,

this, for it is said of him, that after his resurrection he continued forty dayes speaking to them of the things pertaining to the kingdome of God; the verse before the Text: This was the discourse of Christ about the things of the kingdome, about things appertaining to the kingdome of God, and if we were risen with Christ, we should delight to speake of the things of the kingdome of God, but its too little in our hearts.

Thirdly, *We should be more spirituall in all our Meditations:* It is reported of that holy Martyr of Christ Mr John Bradford, that he was so spirituall and heavenly in his Meditations, that ordinarily as he was at meate, the Teares would Trickle off his cheekes upon the Table; so, if we would be spirituall in our thoughts and duty's, we must be spirituall in our Meditations; a man that hath not spirituall Meditations, will not be spirituall in any thing else, for Meditation it feeds the soule with strength and life, and the more spirituall a soule is in Meditation, the more spirituall will it be in other things.

Fourthly, *We should be more spirituall in all our Conversation:* How spirituall was Pauls conversation? *Our Conversation is in heaven;* how few are there of us whose conversations are like his? Take most men in the world, and their conversation is in hell or the world; one of the two, either they are prophane, and so their conversation is in hell, or they are onely Civill, or if more yet they are Covetous, worldly, carnall; &c. and so their conversation is in the world; few there are that have heaven written upon their conversation, heaven written upō their thoughts, words, and actions, &c.

Use 4. If the promise of the Spirit be the great promise of the new Testament, *Let every soule take heed of under-valuing the blessed Spirit of God:* If it be the great promise of the Gospel, its a great sin to under-value him; as in the old Testament, those that would not believe the great promise of the Messiah, were to be accursed, as Pagans and Heathens; so in the new Testament, he that shall speake slightly of this great and glorious Promise of the Spirit, is not a Christian, but a Pagan, a Heathen; if he can speake slightly of the great promise of the new Testament, he doth under-value it: take heed of under-valuing this great promise of the Spirit; men doe under-value the Spirit divers way's.

First, *When indeed they have but a low Esteeme of the Spirit of God;* When a man hath a low esteeme of a thing that is of great worth, then he under-values that thing, so when a man hath a low esteeme of the Spirit of God, he under-values the Spirit of God.

Secondly, Men under-value the Spirit of God *when they doe not cry unto God for his Spirit:* when a thing of wonderfull worth and excellency may be had for asking for, and men will not aske for it, its an under-valuing of it, saith Christ, *My father will give the holy Spirit to them that aske him,* Luk. 11. 13. *If your earthly fathers know how to give good things to their children that aske them, how much more shall your heavenly father give his Spirit to them that aske him?*

Thirdly, *Men under-value the Spirit, when they would set-up any thing equall with or above the Spirit:* when men cry up learning, parts, gifts, or any other thing more than the Spirit, this

this is an undervaluing of the Spirit; though these things be good in their place, and the best parts of pure nature, yet they are not the Spirit, and if we goe to set up any of these things with the Spirit, we doe exceedingly under-value the Spirit of God: The reason why the Lord is casting contempt upon learning and parts in our day's, its because men set them up equall with the Spirit, looking upon these things as fitting them for the worke of God, and not looking for the Spirit.

Fourthly, *Men under-value the holy Spirit of God, when they dispise the little ones of Christ in whom the Spirit of the Father dwells:* When I love one Saint that hath the Spirit because of his greatnes, (he goes in silke and sattin, and is honorable, and therefore I love him) and dispise another Saint that hath the Spirit because of his meannesse, he goes in his leather-coate & there's little love to such a one; now when Saints dispise meane ones in whom the Spirit of the father dwells, there's an under-valuing of the Spirit; *If any dispise one of these little ones, it were better for a milstone to be hanged about his necke, and that he were cast into the midst of the Sea; why? because there's a dispising of the Spirit of the father that dwells in them; every poore little and contemptible one of Christ's, though never so poore in the world, we must love them; for if I desire to prize a Saint because of the Spirit in him, then I shall prize the meanest Saint as well as the greatest.*

Fifthly, *Men under-value the Spirit when they stop their eares against the Motions and Instructions of it:* if a man instruct me, advise me,

or counsell me for my good, I will not hearken to him, but slight what he saith, I undervalue the man in undervaluing his Counsell; so, we undervalue the spirit when we slight and will not hearken to the motions and dictates of the Spirit.

Sixthly, *Men undervalue the Spirit when they speak slightly and contemptuously of it; when they jeare at the people of God, saying, You have the Spirit forsooth, aye, such a one prayes, speaks by the Spirit, &c.* Men know not what they say when they speak thus, such slight words of the Spirit, argues an undervaluing thereof: If you did know the worth of the Spirit, you would not speak thus.

Lastly, *Men undervalue the Spirit, when in a down-right way they persecute the Spirit; when they hate a Saint, and persecute a Saint for no other reason in the world that they can give, but because he is a Saint, and hath the Spirit in him.* O take heed of undervaluing the Spirit.

Last Use. Is the Promise of the Spirit the great Gospel Promise? Then hence let us learn the duty in the Text, to waite upon God for the Spirit. Promises are to be waited for; this is the great Gospel Promise; this Promise of the Spirit here, is not so much the Promise of the having of the Spirit, (for that many old Testament Saints had, and the Disciples had before this time that Christ bids them waite for the Promise) as the having more of it. When ever you come to an Ordinance, when you come to the Assemblies of the Saints, say, O Lord now give downe thy Spirit, why may not thy Spirit be given downe to me now? Thou didst give
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downe thy Spirit formerly when the Saints were met together? So, waite in every duty for the Spirit to come downe, be alwayes waiting for this Promise of the Spirit, it's an every-day Promise; for though it be fullfilled in part, yet there is more and more of it still to be given forth, and will be every day till we come to heaven; so as that there is no time in which we can say, this Promise is so fullfilled to us, as that we need no more to waite for the fullfilling of it.

There are some Promises have the time of their fullfilling, and then the duty of waiting ceaseth; but this Promise is every day fullfilling, and this Promise will never be so fullfilled, while we abide in this house of clay, till we come to Heaven, but there will be room left for waiting. Which considered, will answer that Objection which kills our hearts in waiting: O, I have waited so long, and yet have not the Spirit.

Poore soule, It may be thou hast not that measure of the Spirit thou lookest at; thou wouldest have so much of the Spirit as to have no room left for waiting for any more; but this Promise of the Spirit is not such a Promise, it is a Promise as is fullfilled by degrees, and will not be compleatly fullfilled till thou comest to heaven. Thou mayest therefore have more of the Spirit than thou had'st before, and thy desires after it, and complaints more then formerly for the want of it, argue thou hast it; but thou hast not so much of it as thou would'st have, and therefore thou complaineest: O soule, blesse God for what thou hast, and waite for more, and in Gods time the Promise of the Father shall be fullfilled to thee according to thy desire. We

should be every day begging for the Spirit;
 Lord give me more of thy Spirit: Waite upon
 God for the Spirit, that we may have more of
 the Spirit of God, that we may be taught more
 by the Spirit, instructed more by the Spirit, as-
 sured more by the Spirit, led more by the Spirit,
 and sealed more by the Spirit; and the Lord
 grant our soules may be filled with this Spirit,
 and that Jesus Christ by his Spirit may dwell in
 us, and take possession of us, from henceforth
 even for ever.



F I N I S.

The Evill of the Times.

MALACHI 3. 16, 17.

Then they that feared the Lord, spake often one to another, and the Lord hearkned, and heard it, and a booke of Remembrance was written before him for them that feared the Lord, and that thought upon his Name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewells; and I will spare them as a man spareth his owne Sonne that serveth him.

THis Prophet, as he was the last Prophet of the Old Testament, so he lived in a time of great Apostacy, after their returne from Babylon, after the second Temple was built, wherein men were growne cunning in Apostacy, the Lord by his Prophet no sooner charges them with any thing, but they justifie themselves, saying, Wherein have we done thus, and wherein have we done thus? as you may see in the 7, 8, and 13 verses; They were so cunning in their Apostacy, that the Prophet could not charge them with any

thing but they would shift it off, and put him upon the Proof: *Then they that feared the Lord spake often one to another*, even in this time when others had Apostatized and backsliden from God; yea, when the Apostacy was so high, and so great, that they justified themselves in it, they called *the proud happy*, they counted none, nor lookt upon any as the happy men, but the proud men, the great men, and the lofty men of the world, there was none to them: And they that were *wicked were set up*, whereas they should have been thrown down, and those that wrought righteousness should have been exalted and set up: And they that *tempted God were delivered*; I wish I might not say from Experience, that as it was then after their coming out of *Babylon*, that it is so in our dayes.

From hence we may observe,

Observ: That it's the speciall worke and duty of Gods People, when others, and the generality of people, cast off, and Apostatize from the worke of God, to speake often one to another.

They should be more lively, and more zealous, and more active for God. But it may be Questioned,

What are those things that the Saints should be often speaking one to another of, in a day of Apostacy?

I answer, They are these three things.

- 1 *Of the Sin of the Time.*
- 2 *Of the Worke of God in that Time and Age.*
- 3 *Of the precious and glorious Promises which God hath made of better times, of times to come, to keep up and bear up our hearts.*

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1. They should be often speaking one to another, *Of the speciall evill and sin of such a time*: When the Church of God is in a growing thriving state, there is the abounding of some speciall grace; and so on the contrary, when it's in a declining condition, in times of Apostacy, there is the breaking forth of some speciall sin and evill. Now it's our duty in that time and age in which we live, as in the one, to look after the grace that we may flourish in that; so in the other to pry into the evill that we may avoid that.

And we should doe this the rather, *Because, as such times have their speciall evils, so, there's no evill that doth so suddenly surprise, and carry away the soule, as the sin of the times, and of the Age*: And that, because it's a generall sin, there's a croud goes along with that iniquity, and men doe usually in the sin and evill of times, goe from God. When an evill is generall, men swallow it the more easily, and it's a hard thing even for a good man to escape that; therefore we ought the more especially to be looking to that, and speaking of that often one to another.

When the Children of *Israel* came out of *Egypt*, their great sin was, mistrusting God; their great duty was, to trust in God, to believe in him, to rest upon him; in all his dispensations he did call upon them to performe this duty, but they murmured against God, and were full of unbelief; and this sin was so generall, and became such a sin of the time, that of fix hundred thousand men that came out of *Egypt*, there were but two, *Caleb* and *Joshua*, that escap't this rock, and went into the Land of *Canaan*; yet undoubted-

undoubtedly there were many more good men among them, but they fell upon the common sin of the Time.

And when the people of God came out of *Babylon*, the great work of God then was, the building of the Temple; yet they cry out, *the time is not come, the time is not come*, and so there's a generall neglect of it by the whole Congregation; this was the evill of that time, and spread it selfe over good and bad; and indeed good men, that have escaped many other sore and great evils, yet, when it came to this, the sin of the Times, they have not been able to escape, but have fallen into it, not *Zerubbabel* nor *Joshua* but are guilty.

When the Children of *Israel* were in *Egypt*, they could very well see and look upon the Idolatry that was there committed, and yet keep themselves very well from it; but when it came to be a sin of the times, in the Land of *Canaan*, then they were caught with it, and were split upon that Rock; and if the Lord by speciall grace and mercy doe not withhold us, we shall fall into this sin; and it's wonderfull mercy and loving kindnes, that any soule doth escape the evill and sin of the Times.

But it may be asked,

How shall we come to know the evill of the Times, that so we may escape and be kept from it?

For Answer to this,

I Let us take notice and observe that sin which lies diametrically opposite to the worke of God in the time: As in the Children of *Israel*, their work and duty was to believe and trust in God,

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in an extraordinary way; now in direct opposition to this, they mistrust God, and that was then the sin of the time: And so, in their coming out of *Babylon*, their work was to build the Temple, Gods House; but in opposition to that, they build their owne Houses, and neglect the work of building the Temple, and the House of God lies wast. Hag. i. 3, 4. *Then came the word of the Lord by Haggai the Prophet, saying, Is it time for you, O yee, to dwell in your cieled houses, and this house lye wast? Why now, suppose it were evident, that God hath written it in large and plaine Characters, that he that runs may read if he will, that THE PRESENT WORKE OF GOD IS, TO BRING DOWNE LOFTY MEN, TO LAY MEN LOW, AND TO THROW DOWNE ANTICHRIST; now if there be in opposition to this, an exalting of man, and setting up of Antichrist; is God destroying Idols, and are men making of them? This is a neglecting the work of God, and going contrary to it, this is the sin of the time. If there be a setting up of any such thing, that God hath lift up his hand against (it's not rashnesse nor passion to speak the truth of God, before God and the world, that) this is in opposition to the work of God: If God hath been throwing downe *High things, the great ones of the world*, and there is a setting up of those things again, *things that have the same stamp, and the same nature upon them* that those things had that were thrown down before them, this is the sin and the evill of the times.*

And againe, Suppose it's clear that it hath been the worke of God, to appear against, and destroy

stroy whatsoever may be said to have the marke of the Beast upon it; now if so be, there be any thing in this time and age, set up againe, that indeed hath no other ground nor bottome for it to stand upon, but the wisdom of man, and the invention of man, and so should intermeddle so far, as that the power of it should be felt in the Churches of Christ, it's evident and plaine enough, (and it's the speaking of the truth of God, before God and the world to speak it) that this is the sin and evill of the times.

*2 Take speciall notice and observe, that sin with which the most precious Saints and people of God are most taken, and drawne away from God by, that is the evill and sin of the times; For that is usually the sin and evill of the times, which the Saints of God are most taken with, and embrace; for the sin of the times doth not onely run through and run along with the wicked and profane of the world, but also the most precious servants of God: Moses that meek servant of God, and Aaron that Saint of the Lord, were caught with it, in mistrusting God; for the sin of their time did not fasten upon the rude multitude onely, but upon those two, and many other precious servants of the Lord. So, in the building of the Temple, the sin of neglecting that work, did not onely seize upon the Congregation, but also it seized upon those two brave spirited men, Zerubbabel and Joshua, they were asleep and neglected this work, as you may see by the words of Haggai; it had seized upon, and caught many of the precious Saints of God; and doubtlesse, if the Lord did not keep us, there is none of us now here, that are speaking of and
against*

against the evill of the times, but we should without Gods great mercy and love to us, be catched and carried away with it, as well as any other.

3 *Observe what that evill is, that though it runs up and downe without the least controule or contradiction from the generality of men, yet notwithstanding God hath a little Remnant that will oppose, and stand up against that sin, and that evill; that is the sin of the times.* For observe it, to bear witnesse to his cause in every age, God will have a *handfull* that will oppose themselves to the evill of the times, and ordinarily but a *handfull*.

When the whole Congregation of *Israel* rebell'd and Apostatiz'd from God, and would have return'd againe into *Egypt*, and made them a Captain, and mistrusted God; then there was a little Remnant that stood up for God, and spake against that sin, *Caleb* and *Jehoshua*, they stand up and plead for God against the whole Congregation, Let us (say they) not rebell against the Lord, let us not make us a Captain to goe back againe into *Egypt*, for they shall be bread for us, the Lord will deliver them into our hand, we shall goe in and possess the Land which the Lord our God hath promised. Thus they stand up and plead for God against the whole Congregation.

And so in their return out of *Babylon*, the Lord stir'd up a little Remnant to bear testimony against the sin of that time; the Lord stir'd up the spirit of *Haggai* and *Zechary*, against their sin of neglecting the building of the Temple, and returning out of *Babylon*; and where God

God stirs up a spirit in a little Remnant to oppose the evill of the times, God is there, that is I say, a clear evidence that God is with them, and that God stands for them, and will owne them, when he stirs up a spirit in them to tell men their owne, for so did *Haggai* and *Zechary*. *Is it time for you, O yee, to dwell in your cieled houses, and this house lye wast?* (I instance in those two times, because coming out of *Egypt* and *Babylon*, being both Types of our deliverance from spirituall *Egypt* and *Babylon*, nothing in the word is so pat to us, as the example of those Ages.)

I remember the Speech of a holy man yet living, That if he were to stand with any party, he would stand with that party that was the least, and that bore testimony against the sin and evill of the times; looking upon this, that God was there, and with those that stood up against and bore testimony against the sin and evill of the times: When there's a controversie whether there is an Apostacy or no, now the generality of men, of ~~the~~ proud men, they will say, no, there's no Apostacy at all, and so justifie their Apostacy; I, but what saith the little Remnant? what saith the few? they say, yes, there is an Apostacy, they say it's clear, and plain, and evident enough to them, that there is an Apostacy, though the generality see it not, will not know it, nor owne it, yet a little Remnant see it, and will declare and bear their testimony against it.

But the second thing we should speak often one to another of, is, *The speciall worke of God at that time, what the worke of God is, and what the*

the speciall duty of Christian is, in such an evill and Apostatising time.

Now there are many Duties that in such a day and age, lye upon the Saints, but I shall name but one or two, which are duties that especially lye upon the Saints.

1 This is one speciall duty, *To be humbled before God, and to labour to bring others to be humbled and lye low before him, for that sin.* In Ezra's time, he makes it his dayes work to be humbled, and lye low before God for the sin of the Congregation; he goes and spreads their sin before the Lord, and lyes low to beg mercy and grace of God for the whole Congregation, and he labours also to bring the Congregation to this, to be humbled and lye low before the Lord. But

2 *It's a speciall duty of the Saints, and people of God in such a day and time of Apostacy (whatever others say and thinke of it, yet I say it's the duty of Saints in such a day) to appear for God, to stand up for God, to declare for God against those sins;* Though others count it rashnesse, hastinesse, and over-forwardnesse, yet certainly it's the duty of the Saints, and is a good Principle to practice, in which we should be found, if we will shew our love to the Lord Jesus, and his name, and his cause and interest, though all run from it. Thus in all ages, those whom the Lord hath kept faithfull to himselfe, have not onely kept themselves pure from the evill of the times, but declared against it in others.

So it was with Caleb and Joshua, they stood up for God, and protested for him, and declared for

for him against the sin of the whole Congregation, though they were but two, they will hazard their lives for God; O, say they, doe not rebell against the Lord, doe not return againe into *Egypt*. And so *Haggai* and *Zechary*, they would stand up for God, and declare for him against the Congregation, and tell them to their very faces, *That they builded their owne houses, but let the house of God lye wast, whereas it was their worke and duty to build the house of God.* They told the greatest of them, the chiefeſt of them their sin; and that to their faces; they Preached openly against the negligence and sluggishnesse of that Age to Gods work. And have not good men of latter times looked upon themselves called to doe so against the superstitions of the Age before us; Saints in all Ages have looked upon it as their duty to bear witnessse against the sin and evill of the Age. Hence Christians are called Witnesses, a man that keeps all in his breast is no witnessse, but he is a Witnessse that gives forth a Testimony to others. And truly I speak this, because we may be holy and humble and wise in doing this our duty, in bearing witnessse and testimony against the sins of the times. O my thinks, when a Saint in cold blood shall sit downe and consider, that he sees God, and his name, and his cause and interest blasphemed, and trod under foot, and abused, and dishonoured, and shall not stand up for God, nor appear for God, not have a word to speak for God, how will this grieve him and trouble him? And may such a one not question his love to Christ? It's to be feared, we have but little love to Christ and his cause, his name
and

and interest, when we cannot speak and appear for him; for men to have such a Principle as this, I may stand by and look on, and see God and his name, cause and interest trodden under foot, and yet not speak a word, but hold my peace and say nothing, and another may stand and look on, but say nothing, no man must speak a word; truly, this is such a piece of Doctrine that I never heard of, and that hath read such Lectures already, as I think were never yet read: when they themselves that doe such things, cannot but know and see (and they that look on (it's so plaine, that they that run may read) that there is an Apostacy, and yet notwithstanding none must speak of these things, and bear testimony against it, truly, it's such a Principle and such a piece of Doctrine as never was practiced by the Saints in former times. And if the Saints and people of God in former and later times had practiced such a Doctrine and Principle as this is, they would never have lost their lives as they did; there would not have died so many Saints as there did; there would never have been such a large Book of Martyrs as there is; we should never have had so many living Testimonies of dying Saints as we have, if such a Doctrine and Principle as this had been practiced.

If any say these men are good men though they have many and great failings. Why if it be so, this cannot excuse the matter, Is a sin the lesse evill because a good man commits it? And you cannot but acknowledge that if King *Charles* or the former Powers had don some things these men have done, you would not have put such favourable constructions upon them; and why
Q should

should you think any thing the better of an evill because you think good men commit it? It's not the badnesse of any person that can make a good cause bad, nor the goodnesse of the person that can make a bad cause good; for though we and all the people of God have many weaknesses and infirmities, yet that cannot make his good cause bad; the poor people of God (it hath been often upon my spirit, that they) should be allowed their infirmities; in all times and ages they have been allowed their infirmities, and truly the allowance now should be larger and greater then ever it was in former times; and that upon the account of reason, because they and their enemies have been brethren & friends together; and I speak this to this end that we may not goe and condemne all; (as I know this is the noise abroad) I am perswaded when we come to stand before the Lord Jesus our Judge, Christ will make another manner of judgement than now is made, and passe another manner of Sentence then now is past upon the Saints by men. And I am perswaded if so be that good men would but study things, they would see more into them than they doe, I mean things by which God is dishonoured, and his name blasphemed, and they see it not, and know it not: And they could not in such a day as this but venture hard for God; This I am perswaded is the truth of God, and many soules that doe not see it, God will make them one day ashamed of it, that they have not had hearts for God, and tongues for God, and mouths for God in such a day as this is, wherein his cause hath called for it.

Thirdly,

Thirdly, Another duty that lyes upon the Saints in such a day as this is, is, *That they endeavour their utmost the reformation of such a thing.* Ezra did so, he endeavoured to bring the Congregation upon their knees, and to a reformation of the sin of that Age, of taking strange wives, he caused the Congregation to enter into a Covenant to put them away, *Ezra 10.*

But the third Generall Head is this, *That the Saints should be often speaking one to another of the precious great and glorious Promises that God hath made of better times to come.* And we find the Prophets are full of these speakings, telling us of glorious times wherein we shall come to enjoy that which will make up all our sufferings, afflictions and persecutions. God bears up the hearts of his people this way, by promising and discovering of *better times to come.*

When the Children of Israel were in *Egypt*, God told them of *a better time*, promises them the Land of *Canaan*; so, when his people were in *Babylon*, he made them a Promise of *a better time to come*, he told them, then in the time of their Captivity, to comfort and chear their hearts, that the time was coming wherein all the Kingdomes of the earth, and the power and greatnesse of the Kingdome shall be given to the Saints of the most high; and with this Christ bears up the hearts of his Disciples, *I appoint unto you a Kingdome*, saith he; and truly this will sweeten the bitternesse of an evill time, this will make up suffering times, this will make amends for all, the Kingdome that Jesus Christ will give unto those that abide with him

The Evill of the Times.

in an evill time ; as the Saints have had a day of Patience, so they shall have a day of Power ; as they have had a day of sorrow, so they shall have a day of joy ; they shall have a day of Peace and Comfort, they shall have full peace, and full joy, yea, they shall have joy and peace running over, an overflowing of joy and peace, they shall have a day of power and rejoycing ; and therefore saith the Apostle *Paul*, speaking about suffering, *Rom. 8. 18. I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.* O the thoughts of that time of glory and power, swallowes up all the thoughts of this time of suffering and of evill ; I reckon and account that the sufferings of this present world, are not worthy to be compared unto the glory which shall be revealed, which we shall enjoy, and be made partakers of ; with this *Paul* comforts *Timothy*, *If we suffer with him, we shall also raigne with him :* And whatever the poor blind world thinks, suffering Saints shall be glorified Saints ; they that suffer with Christ, shall be glorified with Christ ; the great thing that *Paul* presents to the thoughts of the Saints in suffering times, to comfort them, and refresh and bear up their hearts, is, that they shall have a Kingdome, they shall come into the Kingdome of God, and raigne with him there : There's a most excellent place for this purpose, *Revel. 5. 9, 10, 13 verses. And they sung a new Song, saying, Thou art worthy to take the Booke, and to open the scales thereof ; for thou wast slaine, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people,*
and

and Nation, and hast made us unto our God Kings and Priests, and we shall raigne on earth. And every Creature which is in heaven, and on the earth, and under the earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Now look into the next Chapter, vers. 9, 10, 11. And when he had opened the fifth Seale, I saw under the Altar the soules of them that were slaine for the word of God, and for the testimony which they held, and they cryed with a loud voyce, saying, How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white Robes were given unto every one of them. We see white Robes in one place under the Altar, crying, How long, How long O Lord, wilt thou not avenge our blood on them that dwelt upon the earth? And in another place we see them in their Kingdome, sing Praises and Hallelujah's to God, and the Lamb; there they are in their glory, and in their triumph. O let us look to our white Robes, to keep our white Robes about us, for white Robes shall not alwayes lye under the Altar; O this we should be often arguing of, and speaking one to another of; O the sweet and the great, and the glorious precious Promises, that God hath made of better times to come; Let us make it our care (I say) to keep our white Robes about us, that in all our bearing testimony, and appearing for God against the sins of the Times, we may keep our white Robes: And then we shall conquer and overcome all our enemies; for that noble Spirit hath over-

come and conquered all along; though it hath been in the fewest, & never so weak & despised a company, yet that noble Spirit hath conquered all along; though it hath been never so low, and never so contemptible, yet it hath carried it from the great and mighty and high ones of the wor'd. O let us speak often one to another of these things, and this will quicken us, and keep a lively and active spirit in us, and among us; and therefore see what notice the Lord takes of it.

The Lord hearkned and heard. O, God did hearken and listen to hear what his Children did say for him, and to him, at such a time as this was, wherein there was such great and high Apostacies and backslidings. It is, as when a man hears many speaking against him, and his Child stands and looks on, and heares them; the father will listen and hearken to hear what his Child saith, and what his Child will speak for him, he will take speciall notice what his Child saith, and how he appears vnd stands up for him. Why so doth the Lord, when he sees a company fall from him, and tread his name under foot, then he will take speciall notice of them that speak and appear for him; and not onely so, but

A Booke of Remembrance is written before him. Like unto a man that keeps a Note-book about him, to write down things, that so he may not forget them; so doth the Lord, (to speak after the manner of men) the Lord hath a Note-book, and he writes downe what they doe that fear him, that fear his name, and speak and plead for him, he writes it downe: O saith he, there's
such

such a one, he speaks for me; and he appears and pleads for me against the sins of the times; O writt it downe presently (saith God) I will not have that forgot, I will not loose that note; when others revolt and turne their backs upon me, and when others look upon my name, and see it trodden under foot, and blasphemed; they will not speak for me, nor appear for me, but these doe, O write it downe, I will not forget that.

For them that feared the Lord, and that thought upon his name. O it's good to fear the Lord, to be of a fearfull spirit lest we should fall, and lest we should turne aside with the croud, and with the workers of iniquity. to fear least we should backslide and Apostatize, and see Gods name dishonoured, and not appear for him, to speak a word for him; it's good to be fearfull, lest we should be drawne and carried away with the stream; Let us pray often for one another, lest we should be led and drawne away.

But these *fear the Lord, and thought upon his name*, though they could not speak for God, nor it may be declare for God, as others did, yet they thought upon his name; they thought, how is the name of God dishonoured? How is it spoken against and blasphemed by this Apostacy? How doth the name of God suffer? And thus they thought upon his name.

But now these men to whom the Prophet spake, they forget God, and yet they say, *Wherein have we forgotten God, and wherein have we done thus and thus?* Well saith God, there's a company of poor soules that fear me, and think upon my name, write it downe, write downe

every thought that they have of me. and of my name, how that suffers, and how that is dishonoured; truly, if we can doe nothing else, let us think of the name of God at this day, how that suffers, and how that is trodden under foot; God took this exceeding well from them, and certainly God will take it well at our hands too.

And saith God, *They shall be mine in that day when I make up my Jewells*: Thou shalt be mine saith God, and what would'st thou have God say to thee more than this, *Thou shalt be mine in that day when I make up my Jewells*; thou art mine now, but then at that day it shal appear that thou art mine: *It doth not yet appear* (as John saith) *what we shall be, but when he shall appear, we shall be like him*. Poor soule, what wouldst thou have God say to thee more then this, *Thou shalt be mine*; God's *thou shalt be mine*, is more worth then all the world: If we could be but faithfull to God, he would gather us up to himselfe, in that day when he makes up his Jewells. O saith God to his Angels, goe and gather up that soul; for that soule is mine, he is one of my Jewells. O, God will then shew what it is to owne him, God will make it appear plainly then, what we are, and who we are.

And I will, saith God, *spare him as a man spareth his owne Son that serveth him*; I will spare them and pity them; O, they have many weakneses and infirmities, what though? yet saith God, I will spare them; 'tis true saith God, they have many weakneses, and have much frowardnesse, O but yet I will pardon all, and overlook all, *I will spare them notwithstanding*

standing all that ; I see what they drive at, and what they aime at, I see what their ends are, they aime at my glory, at my honour, and they aime to be serviceable to me, and would very gladly doe something for me, well, I will over-look and passe by all their weaknesses and infirmities, and *I will spare them as a man spares his Son that serves him* : though their brethren and friends will not pardon nor forgive their passions and their frowardnesse, their weaknesses and infirmities, yet saith God, *I will, I will spare them*. O Saints, here is our glory and our comfort, that our father, our God will spare us, he will over-look our infirmities; it's true Saints, we have many weaknesses, much frowardnesse of spirit, much passion, many failings, and many out-goings from God, and we cannot manage that blessed cause we have in our hands, with that wisdom, and with that meeknesse, and with that humility of spirit as we should ; O, but here's our comfort, we have a sparing God, an over-looking and forgetting God. O Saints, our father will spare us, the father will over-look our infirmities, he sees we aime at his glory, and would doe service for him, and that delights his heart ; and certainly this will appear to be the great sin of Saints one day, that they cannot forgive and forget and over-look one anothers weaknesses, and one anothers infirmities. O but here's the great comfort of the Saints in such a time, that though they have many weaknesses and infirmities, yet they have a God and father will spare them and pardon them ; Saints there's sparing mercy in God, there's forgiving mercy in God, there's forgetting mercy in God, there's

there's over-looking mercy in God : O the good Lord keep our hearts close to him, and help us to keep our white Robes about us, and to walk in his feare alwayes ; O let us cast and venture our selves upon the rich grace of God in the New Covenant, and love in Jesus Christ,



FINIS.



Looke to your Aimes
and Ends.

MATHEVV II. 7.

And as they departed, Jesus began to say
unto the Multitude concerning John,
what went ye out into the wilderness
to see? A Reede shaken with the
winde?

IN the foregoing Verses, we have
John (who is now in Prison)
sending some of his Disciples to
Christ, to propound a Question,
that he might receive satisfaction
therein from the mouth of Christ himselfe: The
Question is, *Art thou he which should come, or
doe we looke for another?* In effect, Whether art
thou the Christ or not? Or are we to look for
some other yet to come that is the Messiah,
whom God hath promised by his holy Prophets
to send unto his People? It seems John, though
he had Preacht Christ, and was his Harbinger,
his Fore-runner, and had all the time of his Li-
berty spoken gloriously of Christ; yet now
when he is brought into a Prison, into a state of
tempta-

temptation, he is doubting: As it doth befall the dear Children of God, when they come into that state, when they are under Temptation, they doe then question those things which they believed in the day of their Prosperity and Joy: So *John*, when he was Preaching in his Prosperity, and at Liberty, he then held forth Christ, but when *John* is cast into Prison, *John's* faith is not strong, now (though it was very strong once, yet) it had need of confirmation from Christ himselfe, therefore he sends to Christ, *Art thou he which should come, or doe we looke for another?* Our Lord answers *John's* Disciples that came to him, that they should *Goe and tell John what they heard and saw*: And what things are those? *The blind receive their sight, and the lame walke: The Leapers are cleansed, and the deafe hear, the dead are raised up, and the poor have the Gospel Preached to them.* Goe tell *John* of my works, saith Christ, Christ endeavours to convince him by his works, and then he concludes, *And blessed is he whosoever shall not be offended in me*: As if he should have said, it will be a hard thing not to be offended in me; it's a very hard thing for a poor Creature not to be offended in Christ; *John* himselfe that had Preacht Christ so much, is upon the very brink of an offence, and had much adoe to keep himselfe from being offended; therefore Christ saith, *Blessed is he that is not offended in me*, I doe not wonder at *John*, it's a very blessed thing not to be offended in me; my people shall meet with such Tryalls and Temptations in owning me, that it's a very hard thing not to be offended. Having this opportunity put into his hands
by

Looke to your Aimes and Ends. 237

by *John's* Disciples putting this Question unto him, Christ turnes unto the multitude, *As they departed, Iesus began to say unto the multitude concerning John, what went ye out into the wilderness to see? what were yee taken with? A Reed shaken with the winde?* The multitude were much taken with *John*, they cry'd up *John* as a great Prophet, and indeed Christ saith, that among all that were borne of women, there was not a greater than had risen, then *John the Baptist*; yet this great *John*, *John* that had so much light, *John* that had so much grace, *John* that had Preached Christ so clearly, *John* that the whole multitude followed, this *John*, when he comes into Temptation, is but a Reed shaken with the winde, *What went ye out for to see, a Reed shaken with the winde?* The strongest Christian, that hath the strongest grace, and most experience, and most strength, yet let him but enter into Temptation, and he is but as a Reed shaken with the wind, *What went ye out for to see, a Reed shaken with the winde?* But this is not that I intend to stand upon; The word that I intend to speak to, is grounded upon Christs Querie, *What went yee out into the wilderness to see?* The multitude followed after *John*, but alas, they did not know him, nor wherefore they went after him; So it's with poore sinners, they are apt to be taken with any thing a while, but we doe not know our owne hearts, our owne designs: *What went ye out into the wilderness to see?* As if he should have said, *What was your end?* He put them upon their end, to look unto their aymes in spirituall work, their ends and designs in spirituall work; and so indeed the

Truth

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Truth which lyes before us in these words,
is this:

Doctrins That it's a very good, and a very profitable
thing for soules to be very inquisitive
into their owne ends in all Spirituall
Actions.

Was not this a good work for men to run our
into a Wildernesse to hear *John*? Here was a
good work, yet there was a bad end, they had
not a holy end, a pure end; therefore Christ
takes this opportunity to shew them their ends,
What went yee out into the Wildernesse to see?
We should be much in looking to our ends;
men are at this day found much in the wayes of
God, I mean, in attending upon the outward
Ordinances, following of the means, for this is
growne a thing in fashion, why now in such a
day as this is, wherein it's so much in fashion for
men to have something of Religion, every man
and woman should look into their heart, what
our end is; Doe I appear holy, because I can
have no credit if I doe not appear so? We should
be looking and prying into our ends, that Christ
pues them upon; *What went yee out into the wil-
dernesse to see?*

The Grounds and Reasons why we should
be inquisitive into our ends, they may be such
as these.

Reason 1. 1 Because our ends and our aimes they are se-
cret things; they are things that doe lye deep and
unseen, and therefore we must be very inquisitive
as touching our ends and aymes. We may be act-
ed very high in the wayes of God, and of the
most

Looke to your Aimes and Ends. 239

most forward in the things of God, and yet we may mistake, and loose our selves, and run upon a false ground, if we mistake our ends. The more secret and hidden any thing is, the more need there is of enquiry into it: A man may come and appear with a great shew of Religion, but there may be some end lying at the bottom, which we doe not see, which makes all filthy and abominable before God, therefore we should look to our ends.

2 *Because it's a most certaine truth, that a Mans heart is where his end is.* Reason 2: Let his end be where it will, there his heart is; If a man have the credit of men, honour, reputation among men, or if he have his owne profit or advantage, if any of these be his end, there his heart is, whatever he doth his heart goes not along with it, but his heart is rapt up in his end; where ever the end is, a man shall find his heart there, therefore we had need look to our end in such a day as this is: If we would find our hearts, if we would know our owne hearts, then let us search where our ends are, for where our ends are, there will our hearts be.

3 *Because a mans heart is as his end is.* Reason 3: a mans heart is where his end is, so a mans heart is as his end is; If so be that the end be good, then the heart in the work is good, if the end be bad, then the heart in the work is bad; a mans heart is ever as his end is.

4 *Because God doth look as our ends:* Reason 4. The great thing God looks at in all our addressees to him in any duty, is our end; God doth not look so much at the outside of the duty (as we are apt to think the Lord looks at that) but God

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God looks at the end, he looks at the heart : as the end is, so the heart is, so God looks at the heart; as when *Samuel* came to the house of *Jesse*, he saith of *Eliab*, *Surely the Lords anointed is before me* ; no, saith God, *I judge not as man judges*. God looks not at the outward appearance, but upon the heart : Now the heart is as the end is, for the heart lyes in a mans end, therefore God looks at the end, and judges of us and of all our actions, as he sees our ends are.

Reason 5. 5 *Because God will overlooke many failings in our obedience, if so be our end be right; and on the other side, God will not accept of whatsoever we doe, though it be never so glorious outwardly, if the end be false.* God will over-look failings if the end be right, as it is with a father that hath a Child that doth aime and designe at his fathers good name, honour, credit, and profit, though the Child doe miscarry very much in labouring to honour his father, yet notwithstanding because the father sees the Childs end is, that he might honour him, the father passes by all his failings : Why so, I say, the Lord when he sees that the end of a soule is, to honour God, to serve God, if this be that that lyes at the bottom, if this be our great end, though there may be many failings creeping forth, as of pride, of selfe, of passion, and of many weaknesses of the Creature, yet God will accept of the worke, though it have so many failings : But on the other side, God will accept of nothing, though it be never so glorious outwardly, if his end be naught, Though we may doe some work wherein God may be honoured and glorified, yet if
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our end and designe be not that we may honour God and serve him, God will not accept it; That which is done (as I may say) by the bye, it's God glorifying himselfe, the Creature not seeking it nor desiring it; so God glorifies himselfe by the very sins of men, by the very oppositions of his Enemies, yet he will judge them for it.

6 *Because there's nothing that our hearts doe so much deceive us in, as our ends:* A man is more beguiled here than he is in any one thing; for we are ready to think our ends are very good and holy, and that when indeed they are very corrupt and wicked: How wonderfully was *Iehou* deceived? and how did he loose himselfe in this thing? he thought he had had very holy aimes in his zeale against the house of *Ahab*, therefore he cryes out, *Come see my zeale for the Lord*; and alas! *Iehou* had no zeal for God, onely his heart deceived and gull'd him, he was deceived about his ends; and so we are many times deceived about our ends, we think that which we aime at is Gods honour, and yet in this doth our hearts very frequently goe beyond us, and this is most common at such times when Gods glory and our interest meet together; for when his interest and Gods glory ran together, he could run along as moved by his owne interest, and yet keep his eye upon Gods glory, and make his owne heart believe that that was it that moved him; therefore a great deale of deceit is here, and here was the very deceit of *Iehou*, Gods glory and *Iehou's* interest did run together, and herein he lost himselfe.

Reason 6:

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Now

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Now the way to discover our ends to be false at such a Time, it is:

1 *To consider whether or no doth my heart willingly run with God in such wayes wherein my interest lyes with Gods glory, and is unwilling to run with God in the way wherein I have no interest at all: I say if we put this to our hearts, we shall bring them upon the Tryall, if so, then it's a clear discovery, whatever the heart may pretend, how high soever it may seem to set up Gods glory, yet that is not the end, but its owne interest, for if so be I can run along with Gods glory onely when I can carry my interest with me, it's a signe I act not for Gods glory, but for my owne interest.*

2 *To consider whether or no I will goe along with Gods glory so far till I come to the end of my owne interest, and then goe with God no further, if so, this is a clear evidence how great soever the zeale pretended might be for the glory of God, yet Gods glory was not my end. For if Gods glory had been the end, then the soule when it had come at the Butt (as I may say) that its owne interest would advance no further, yet it would have gone upon the pure account of Gods glory; but now when I goe no further than the Butt where my owne interest is, I goe not one part of the way upon the account of Gods glory. It's very remarkable that example of *Iehu* as to this, *Iehu* pretended high for the glory of God, but here was the tryall, when he came to that which ran crosse to his own interest, there he stuck, he runs through the whole Commands of God concerning the house of *Ahab*, he destroyes that utterly; but when he came to the Calves*

Calves of *Dan* and *Bethell*, he could not destroy them, for that was contrary to his interest. And that very reason of state that moved *Jeroboam* to set up the Calves, caused *Jehu* to keep them up, to keep up his interest, to ensure the Kingdome to himselfe; therefore when he had gone just so far as he could with his owne interest, destroyed the house of *Ahab*, and all the friends of *Ahab*, which conduc't to his settlement in the Kingdome, was suitable to his interest, he could goe no further; but when he saw he was to make an advance, and goe forth beyond his interest, he must goe over the head of his interest, or follow God no further; he is at a stand; he goes up to the utmost bounds of his interest, to the Calves of *Dan* and *Bethell*, but the Calves of *Dan* and *Bethell* must stand, I will not meddle with them; I will not destroy my interest, this is a clear and evident Argument that all the steps he had made before was not for Gods glory, but indeed for his own interest.

7 Because a bad end is of such force as that it Reason 7.
will make that action which in it selfe is good, to be bad, and instead of reward, it will bring judgement from God upon a man for doing of it: That very word was spoken by the Prophet *Hosea*, touching that man we have been speaking of, *Hos. 1. 4.* saith the Lord, Call his name *Jezeel*, for yet a little while, and I will avenge the blood of *Jezeel* upon the house of *Jehu*; It's a very strange passage; why, what did *Jehu* doe more then God bid him? *Jehu* destroyed *Ahab's* house, God bid him doe it; *Jehu* destroyed the house of *Baal*, and that was Gods will he should doe it; *Jehu* was found in the very Commands and

will of God in what he did, and yet saith God, *I will avenge the blood of Jezreel upon the head of Jehu*; The very blood he shed in the cause of God, was charged upon him as if he had been a murderer; What was the reason of it? Why, his end was not right; it was not Gods end, his end was to root out all Idolatry, God commanded *Jehu* to destroy all the Idolls in the Land; he bids *Jehu*, goe stand forth in my name, and tread downe in my name all the Idols, and high places of Idolatrous worship, and all the Tyrannies and wickednesse in the Land; *Jehu* thinks, well if I can doe it I shall get a Kingdome, and I can settle my selfe fast; he goes with another end, he goes to destroy all to settle himselfe fast in his seat; and surely this was the reason why the Lord would avenge the blood of *Jezreel* upon *Jehu*, saith he, I will bring it upon him because he had an evill end in the doing of it.

Reason 8. 8 *Because a good end it will make that action which in the interpretation of others may be bad, and may by others be accounted bad, it will make that action good* I would not be mistaken, I doe not say a good end will make an action that in it selfe is bad, good; but a good end will make that action which in the Interpretation of another may be bad, it will make that good; doe but look upon *Pauls* actions, and they will seem very strange, when as *Paul* saith of himselfe in the Epistle to the *Corinthians*, *To the Jew I became a Jew, that I might gaine the Jewes; to them that are under the Law, as under the Law, that I might gaine them that are under the Law; to them that are without Law, as without Law (being*

ing not without Law to God, but under the Law to Christ) that I might gaine them that are without Law. To the weak became I as weak, that I might gaine the weak: I am made all things to all men, that I might by all means save some; and this I doe for the Gospels sake. And so in 1 Cor. 10. 32, 33. Giving none offence; neither to the Jewes, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved. One would think that read over these passages, that Paul was a meer Statist, a politick man; for a man to please all men in all things, to come among the Jewes, and there conforme to them, to come among the weak, and there stoop to them; come among them that are without Law, and there conforme to them. One would think that here was a meer Hypocrite, but here was a blessed end that made the action good, here was his end that he might gaine some to Christ; here was a holy end, Paul did not doe it to please men, that men might owne him, and that men might cry him up, but that carriage was to gaine men to Christ; and the action becomes a blessed action through a holy end.

9 We have need to look to our ends, Because all a mans comfort in suffering it will be as his end is. Reason 9. If a man doe appear for God in a way of action, or speak for God, why truly his comfort if he be called out to suffer, will be as his end was; what was it that made Paul he could run through all things, evill reports and good re-

ports, that he did not care what came to him, or what men thought of him? it was this, he had a holy sincere end; when the *Corinthians* judged him, saith he, *I care not to be judged of you, or of mans judgement*: So in such a day as this, when the people of God are under sufferings, (and who may be under sufferings it's onely knowne to the Lord) O that the Lord would give us to have such ends in our actions as may be holy and sincere, that we may have comfort, joy, and peace.

Reas: 10. 10 We had need to look into our ends, for, *If a man have false ends, he will never be able to continue and hold out in a good worke.* It's very remarkable that we have in these men here that ran after *John*, *What went ye out into the wilderness to see?* They were very earnest, and very hot, and very zealous, they had a great delight in *Johns* Preaching, I but saith *Christ*, *What went ye ought to see?* What is your end? it was bad: *He was a burning and a shining light, and ye were willing for a season to rejoyce in his light.* It held but for a season, they make a very great profession, and seem much to owne *John*, and to owne the truth, and seem much to be taken with the word, but have a wrong end, therefore they rejoycing but for a season, they came to have their hearts hardned, and they rejoyce no more: Therefore what need have we to look into our owne hearts, and observe our aimes and ends; and indeed that we may know our ends.

1 *It's good to be jealous of our owne hearts, that there may be some end that lyes deeper than I am aware of, or than I doe discern.* Its good to have a holy jealousie over our hearts in our acting, that

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that there may be some end that we see not.

2 If we would know whether we have a right end, *It's good to take a view of our owne hearts and ends at such a time as we have most light, and have fairest opportunity and advantage.* When we have most light, that is, at such a time when the Lord doth most clearly shine upon the soule, if there be any time wherein you have a more clear sight of the love of God then at another, at that time look into your heart, to see your ends.

3 *Looke into them at such time as we seem to have a helping opportunity:* There are 100 times, which if we fall in with, will give us great help to look into our ends.

First, Look into our ends, *When we see others more eminent than we, and that goe before us in graces and abilities, when we see them drop;* for then the soule hath some stirring and working, and I may come to get a sight into my ends the more by that opportunity.

Secondly, Look into our ends at such time *when others doe censure and judge us:* If a Christian be censured by another, that is a good time for him to look into his end, that will make him look more narrowly, and pry into every corner of his heart.

4 *Beg of the Lord, That he would be pleased to come search and try;* for after all our trialls if God doth not try us, we may be at a losse, and deceived; and herein was the sincerity of Davids heart manifested, *Prove me and try me, O Lord,* saith he: And so it's with every gracious heart, he will say, *Prove me and try me, O Lord.* if there be any wickednesse, if there be any cor-

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ruption that I doe not see, *Prove me and try me O Lord*; if there be any Hypocrisie that I have not yet found, *Prove me and try me O Lord*. We are to be much in begging of the Lord, that he would try us and prove us.

5 If we would see fully into our ends, *Then as soone as ever thou doest find any false end, presently deliver it as a Traytor to be executed.* Say, Lord I have found out such a juggle, I have found out such a bye way wheerein my heart is gone, good Lord come and destroy it.

Lastly, *Keep the love of Christ warm upon thy heart.* O labour so to goe to Christ as that the love of Christ may be warm upon thy heart, that thou mayest live in the light of that love, and the more thou seest of that love, the more will thy soule desire to live according to it.

FINIS.

The Idolls Abolished.

ISAIAH 2. 18.

And the Idolls be shall utterly Abolish.



Would you know the time to which this Prophecy looks, the second Verse tells us in generall, *The last dayes, And it shall come to passe in the last dayes*; now because *last dayes* is taken sometimes largely, for the whole of Gospel times; sometimes strictly for the very last of the last times; therefore in other expressions of this Prophecy it's held forth, that last dayes is to be taken strictly, as

1 This relates to the time when the Mountain of the Lords house shall be established in the top of the Mountaines, vers. 2. The Mountaine of the Lords house is Christs Kingdome, which is the Lords Mountaine; it shall be established in the top of the Mountaines, that is, in the top of worldly Kingdomes: when yet hath this ever been? Indeed, we have for many Generations had Antichrist lifting up his Scepter above worldly Princes, but we are all clear enough that yet there hath been no fullfilling of this Prophecy; But as the Devil, when he sees any glorious work of Christ to come forth, he will forestall

forestall it, and set up something of his owne that shall be so like it, that we are sometimes almost deceived; so the subtile Dragon, seeing that in time such a thing should be, a Kingdome of Christ should over-top all the Kingdomes of the world, he fore-runs it, and sets up a thing like it, *viz.* a Kingdome of his owne, which himselfe sets up, rules in; such is Antichrist, whose rise is not from God, but from the Devil; nor is Christ there served, but the Dragon is worshipped, *Revel. 13 14.* *And they worshipped the Dragon which gave power unto the Beast.* This Kingdome (the blind of Christs) by which the world hath been deceived, and wondered after it, before which the Kings of the earth have laid their Crownes, hath been set up; But all discerning soules, know this to be the Devils Kingdome, no Gods; the very Throne of Iniquity, not of Holinesse; but when was there such a Kingdome of Christs, over-topping others?

2 This relates to a time, *when the Law shall goe forth out of Sion, and the word of the Lord from Jerusalem,* *vers. 3.* By Law (being distinguished from Word of the Lord) I understand, the *Civill Law*, the Law of Civill Government, as by the word of the Lord, the *spirituall Law*: This therefore relates to a time, when Civil Government shall be in the hands of the Saints; when the Law of the world shall goe forth from *Sion*; and the Spirituall Law also, the Preaching of the Gospel from *Jerusalem*, that is, from the *Cities or Churches of the Saints*. And such a time hath not yet been from the beginning of the world to this day, Civill Power hath been

in the hands of worldly men; all hath been managed by them, Servants have ruled over Gods Heritage: And for the Gospel, hath it not ever come out of Universities, though Christ nowhere in the Gospel, did ever appoint the building of such Cities to send his Gospel from, but hath appointed his City *Jerusalem*, his true Church, thence it is sent.

3 This relates to a time, when the House of Jacob shall be come in, or upon coming in, for they are called to come, vers. 5. O House of Jacob, come yee, and let us walke in the light of the Lord.

4 This relates to a time, when God will darken all the glory of the world, and exalt himselfe onely, from vers. 10. to 18. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty. The lofty lookes of man shall be humbled, and the haughtinesse of men shall be bowed downe, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Bashan, and upon all the high mountainer, and upon all the hills that are lifted up, and upon every high Tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant Pictures. And the loftinesse of man shall be bowed downe, and the haughtinesse of men shall be made low: And the Lord alone shall be exalted in that day.

Lastly, This relates to a time, In which God will shake terribly the earth; and what time is that? Other Scriptures tell us, that Christ a little

tle before his coming, will shake all Nations: Hag. 2. 6, 7. For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the desire of all Nations shall come, quoted Heb. 12. 26, 27. Whose voyce then shooke the earth; but now he hath promised, saying, yet once more I shake not the earth onely, but also Heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remaine. To this time this relates, so that our Text looks to a time a little before Christs coming, and so falls into the lap of our Times.

Quest. What will Christ doe at this day?

Ans. Many glorious things here mentioned, which particularly I cannot now handle, of which this is one most glorious thing, *The Idolls he will utterly abolish.* Of which a word.

Doctrine

There is a most glorious day a coming, in which all Idolls shall be utterly abolished.

I shall shew,

I. What is meant by Idolls. By Idoll is meant any thing that a man loves, honours, and prefers before God and his glory. So, a covetous mans money, is his Idoll. Hence Covetousnesse is Idolatry; the Gluttonous and voluptuous mans belly is his Idoll; hence, *Phil. 3. 19. Their belly is their God:* The ambitious mans honour, name, and credit, is his Idoll. The holy mans Grace, when trusted in, gloried in, and when it's preferred before Christ, his truth, and word, and when

when it's made a thing more infallible than Gods truth, it's an Idoll; whatever is preferred, loved, looked at, talked of, trusted to, and gloried in, more than Christ, be it a thing good or bad, it is an Idoll.

Quest. 2. What Idolls will God abolish?

Ans. 1. *The Idoll of Prophanesse*; Some men make an Idoll of their very wickednes, love, serve, and glory in that; God will abolish this Idoll.

2. *The Idoll of Pomp worldly glory, and greatness*: What an Idoll hath this been? This God will abolish, *vers. 12.* *For the day of the Lord of Hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up, and he shall be brought low.* That is, those persons that are haughty, proud, lofty; puffed up with their dignity, honour, advancement and preferment, the day of the Lord shall be upon them to bring them low, to lay them, their glory and honour in the dust; and *vers. 13.* *And upon all the Cedars of Lebanon, that are high and lifted up; Cedars, tall Trees, Ezek. 17. 22. Cedars, tall Trees upon high Mountaines, vers. 14. And upon all the high Mountaines, and upon all the hills that are lifted up.* Men that are in honour and dignity over others, to whom therefore others come and bow the knee, the day of the Lord shall be upon them.

3. *The Idoll of Strength.* Strength is an Idoll; the proud King, *Dan. 11.* honours the God of forces in his strong holds, *vers. 38, 39.* *But in his estate shall he honour the God of forces; whom shall he doe in the most strong holds with a strange God.* The Assyrian King glories in strength, *Isa.*

Isa. 37. 24. By thy servants hast thou reproach'd the Lord, and hast said, by the multitude of my Chariots am I come up to the height of the Mountaines, to the sides of Lebanon, and I will cut down the tall Cedars thereof, and the choyce Firre Trees thereof; and I will enter into the height of his border, and the Forrest of his Carmell. This Idoll shall be destroyed, *vers. 13.* The day of the Lord shall be upon all the Oakes of Bashan. Oakes, the strongest of Trees, *vers. 15.* And upon every high Tower, and upon every fenced wall. Towers and fenced places are the strength of a City, the day of the Lord shall be upon these. So see *Isa. 26. 5.* He bringeth downe them that dwell on high, the lofty City he layeth it low; he layeth it low even to the ground, he bringeth it even to the dust. Compared with *vers. 2.* Open yee the gates, that the righteous Nation which keepeth the truth may enter in. Thus for Land strength. Is the strength gloried in, Sea strength, Navall strength? God will take away that Idoll, *vers. 16.* And upon all the Ships of Tarshish. Whether Land strength, which lyes in Armies, fenced Cities, Townes; or Sea strength, which lyes in Shipping, Navies, God will abolish this Idoll.

4 *The Idoll of Pollicy:* What a wonderfull Idoll is this, and how much adored in the world? God will abolish this Idoll. *Isa. 29. 14.* Therefore behold, I will proceed to doe a marvellous work amongst this people, even a marvellous worke, and a wonder, for the wisdome of the wise men shall perish, and the understanding of their prudent men shall be hid. To what time doth this relate? *vers. 18, 19, 24.* In that day shall the deaf hear the words of the booke, and the eyes of the blind shall see

see out of obscurity, and out of darknesse. The meek also shall increase their joy in the Lord, and the poor among men shall rejoyce in the holy one of Israel. They also that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine. By comparing this with Isa. 35. 5, 6. Then the eyes of the blind shall be opened, and the ears of the deafe shall be unstopped, then shall the lame man leap as an Hart, and the tongue of the dumb sing; for in the wilderness shall waters breake out, and streams in the desert, it is clear, it is the last dayes.

Yea, as God will destroy the Idoll of Pollicy, so also, all those rare inventions and knacks, that this Idoll pollicy hath woven, framed and made. What ever pollicy, for the honour and support of it selfe hath made, that God will destroy, vers. 10. And upon all pleasant Pictures. The day of the Lord will be upon all rare inventions of humane pollicy; all the curious wrought Pictures and Images, that through the craft and wylinesse of this thing called Pollicy are made, so neat that they seem pleasant and delighting to the eyes, the day of the Lord will be upon them, the day of Gods shaking, shakes all things that are made, Heb. 12.

5 The Idoll of Parts and Learning. What an Idoll hath this been? If a man be a Schollar, hath been at the University, though he have not a dram of grace in his heart, no Gospel knowledge, never perhaps seriously read *Pauls* Epistles over, will tell you stories out of *Aristotle*, *Plato*, &c. and should he speak his heart, he thinks *Paul* but a foole to them; yet this man forsooth, if he have but a little Logick, &c.

in his head, and can but get him some few Commentators and good Books, out of which he can scrape a few Principles of Divinity, and forme them according to his Logicall notions, and write all in a Paper, and come and read it in a Pulpit, he is a Minister, and Orthodox, and to speak a word against him, is to cry downe the Ministry, and destroy Church-Ordinances. Most loathed stuffe, and a filthy Idoll ! I honour from my heart parts and learning, I reverence a Gospel-Ministry ; but this Ministry (and such is the generality of the Ministry this day in *England*) my soule loaths, because I know Christs soule abhors them ; and this Idoll he will shortly abolish.

6 *The Idoll of Grace.* Grace is the best thing in the world, because it's the Image of Christ upon us ; yet if we adore the Image more than him whom it represents, we make an Idoll of it, and so far God will blast it : With a respect to this, I take it those words are added in the close of all, *vers. 22. Cease yee from man*, that is, from the best of men, gracious men, lay no confidence, expect no great matters from them, *wherein is he to be accounted of ?* And hath not our times verified this ? Let us give glory to God, and take shame to our selves.

Quest. But when is Grace made an Idoll.

Ans. 1. When that I lay the foundation of my Principles in grace. Here is a most wonderfull mistake among Saints, they found their Principles in grace, and such shall fall one time or other, to have their Idoll discovered : If they have perceived themselves to act grace in such a way, they thence conclude the way to be good, and

and the Principle to be good; whereas a gracious man that hath a Principle of grace, doth oftentimes act his grace, even in his falls; for he never so falls, as wholly to loose the life and activity in one way or other of this Principle, whilst it's in him it will act, and if a mans fall shut it up from acting this way, it will act in another, as fire inclosed may be shut up from breaking out in this place, but it will break out in another, whilst there is fire you cannot keep it from breaking out: So, where there is grace it will vent in the time of falls one way or other, the activity of grace is as naturall to it, as the life of it.

Now take a gracious man under falls, his fall shuts up the activity of grace as to this way, but grace being in him as fire shut up in his bones, will break out in some other way: There is an aptnesse in man, though the way he is in be evill; yet when he can see an activity of grace in himselfe, to conclude thence, his way is good: As for instance, suppose a good man under some great fall, yet not convinced of it, but thinks otherwise, he finds his heart very willing to hear and receive a reproof, or to be shewed his evill from any, in this he sees an acting of grace, and because of it, he thinks his way is right; but this is a great mistake, this comes from the principle of grace in him, not from the goodnesse of his way.

So also for grace in others, we see such a man hath much grace, and upon that we think whatever he holds must surely be the mind of God; hence we become his Disciples, not from convictions upon our hearts from the word, but from

an adoration of his grace; this we are very prone to, and it is to make an Idoll of grace.

2. *When I give that to grace I should give to Christ.* As suppose, I have been acting, or I have seen another acting in this or the other duty, and abundance of grace, as faith, love, humility, &c. hath been acted in that duty, and some glorious effect hath followed thereupon, I now look upon the thing, and say, aye, this is for my grace; This is to make an abominable Idoll of grace, we give that to grace which is Christs.

Quest. But why will God abolish Idolls?

Ans. 1. *Because his designe is to exalt himselfe alone, and this, whilst Idolls stand cannot be;* Whilst pomp, greatnesse, strength, pollicy, parts, and grace are Idolls, these are exalted; Some men therefore that speak not a word of God all the year long, cry up this great man, or the other great man, commend him, and God is not exalted; others attribute this or that, to theirs, or such a ones strength, wit, or parts, or grace, are exalted, made Gods, but God is not exalted.

2. *Because Gods soule hates Idolls above all:* For Idolls strip God of his glory, and he can part with any thing better than his glory.

Quest. How will God Abolish Idolls?

Ans. 1. *By the Manifestation of his owne glory.* Vers. 10. *Enter into the rocks, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty.*

1. *He will in this day so manifest the glory of his Holinesse, that the Idoll of Prophanesse shall hide its head.* Hence, this day, Holinesse shall be written

written upon every thing, Zech. 1. 4. In that day shall there be upon the Bells of the Horses, Holinesse to the Lord, and the Pots in the Lords house shall be like the Bowles before the Altar, yea, every pot in Judah and in Jerusalem shall be Holinesse unto the Lord of Hosts; Sin shall be ashamed to appear. When the Apostles Preached, such a light there was of Gods glory, that some sins were ashamed to appear in day time, as Drunkennesse, 1 Thess. 5. 7. They that be drunken, are drunken in the night.

2. He will so discover the glory of his owne greatness and Majesty, that all other dignities shall be in a manner nothing; As though you set up ten thousand Candles, yet when the Sun ariseth, the light of them all is nothing: The Suns of the world shall have their light put out, by the rising of the Sun of Righteousnesse.

3. He will so discover the glory of his owne power, as shall destroy the Idoll-strength; his Arm shall appear to be all in all. Men shall visibly see, that not Creatures strength, but Gods Arme is all: See how they shall sing then, Isa. 12. 1, 2. And in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my Salvation: I will trust, and not be afraid, for the Lord Jehovah is my strength and my Song, he also is become my Salvation. God is my salvation: Now men cry such a valiant man; such valiant men have saved us, but then the Song will be God alone is our Salvation.

4. He will so discover his wisdoms, as shall wholly destroy Idoll Policy. Men shall see Gods wisdom so visibly; in discovering Plots, &c.

as that they shall see all wisdom of man to be folly.

5 He will so powre out of his Spirit, as shall utterly abolish parts, learning, and all those things as they are an Idoll. He will powre out of his Spirit upon the Sons and daughters of Sion, that they shall thereby be more filled with truth, and more able to utter the great things of God, than all the Schollars of the world.

2. *By shaking all Idolls.* Yess 21. When he ariseth to shake terribly the earth: He will terribly shake whatsoever hath been or is an Idoll, whether honour, or strength, or parts, or grace; And how hath God been shaking all these amongst us? How hath he shaken the honour of the world, pluckt off Crownes from the heads of Princes; and throwne Nobles out of their seats? How hath he been shaking strength? broken in a wonderfull way Armies by Land, Navies by Sea; How hath he shaken mens parts and wisdom? brought wise men and learned men, who made an Idoll of their learning and wisdom, to so low an ebb, in respect of esteem, as they never were; and just it is, and they shall yet be brought lower, till they learne to give God the glory. Yea, how hath he shaken grace? and how many men of grace are fallen? that we might learne indeed to cease from man whose breath is in his Nostrills.

3. *And is it so, that God will abolish all Idolls?* Then learne this: That a day will be, how much sooner men now cry up their Idolls, that they shall be ashamed to owne them, Isa. 1. 29. For they shall be ashamed of the Oakes which ye have desired, and ye shall be confounded for the gardens

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2 Is it so, *Then let us take heed we doe not in this day set up Idolls. To set up Idolls in this day God is pulling them downe, makes the offence double. We have seen the Lord powring contempt upon many Idolls already, and he is now punishing us with the Idolls we have set up, let us not goe about to set up more. O let us take heed of spirituall Idolls, the great Promise of the New Covenant, is, Cleansing from Idolls, Ezek. 36. 25. Then will I sprinkle cleane water upon you, and yee shall be cleane from all your filthinesse, and from all your Idolls will I cleanse you. Plead it with God.*

3 Is it so, *Then learne this, There shall be a day in which Saints shall have hearts to exalt God onely; The wretched Idoll selfe shall be utterly abolished: This is a good day.*

4 Is it so, *Then Saints, seeing such a day shall come, Let us labour for a spirit fit for this day when it comes.*

Two things will work such a spirit in us.

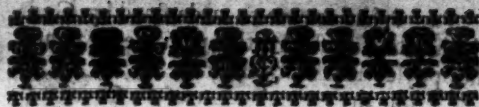
1 *A Mortified heart to a mans owne things, being dead to our honour, wisdom, parts, &c.*

2 *An enlivened heart to the things of God, and his glory. And O! that this Spirit were in us,*

that the glory of our father could be more to us then all the world. See those blessed ones, *Revel. 5.* they cry out with a loud voyce, *Worthy is the Lamb that was slaine, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* We too often cry out our owne worthinesse, with a loud voyce, but they the Lambs, power is the Lambs, glory, honour, wisdom and blessing is the Lambs.



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